WORLD CALL

The Enlistment Is For Life
CLAUDE E. HILL

☆

Two Weeks In Japan
C. M. YOCUM

☆

More Than Ever, I Believe In Missions
STEPHEN J. COREY

☆

San Francisco And the Disciples
J. E. MOSELEY

☆

SEPTEMBER 1948

☆

Price 20 cents

September, 1948

Vol. 30 No. 8

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The cover picture of this issue portrays one of a series of scenes from the life of Christ modeled in wax by the Italian sculptor, D. Mastroianni, and is from an RNS photo.

Particularly appropriate for the September issue with its emphasis upon the ministry is the work of Mastroianni entitled, "Jesus and his Apostles." The scriptural basis is Mark 3:14, "And he ordained twelve, that they might be with him and that he might send them forth to preach."

Hidden Answers

1. What progress is being made toward achievement of recruitment goals?
2. How are the churches of the Philippines taking advantage of their new opportunities?
3. What six reasons does SJC give for his continued belief in missions?
4. Did your church qualify for the Ten Percent Legion?
5. How does the present task in Hawaii compare with that of the early missionaries?
6. In what country did one author-visitor find a great hunger for churches?
7. In what country are Protestant Missions celebrating their 70th anniversary?
8. How many people are being won daily by Dr. Kagawa?

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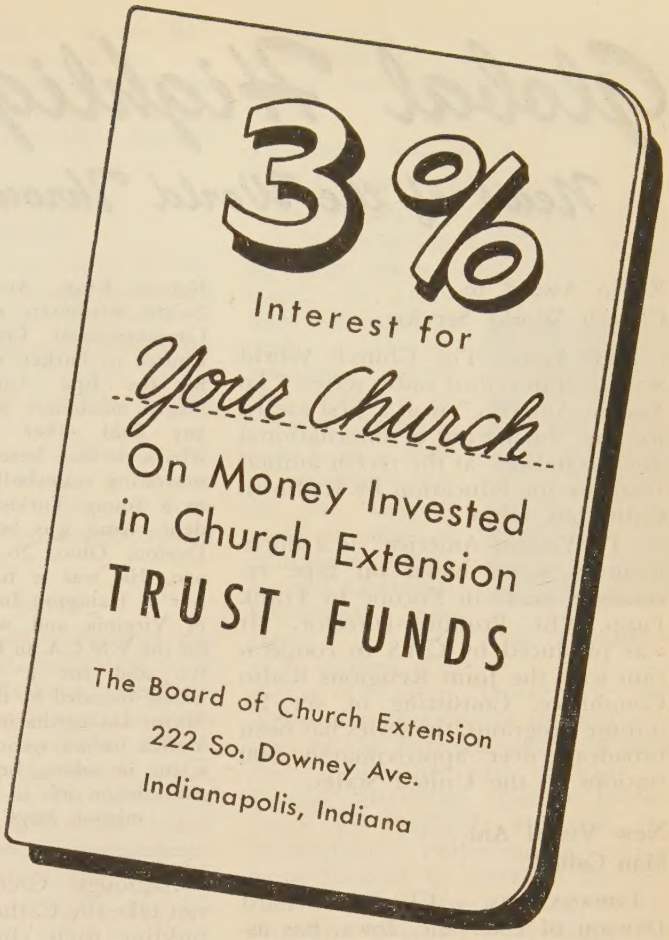

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Global Highlights

News of the World Through the Eyes of the Church

Radio Award to Church World Service

NEW YORK.—The Church World Service transcribed radio series, "To You in America," won a first award for the "furthering of international understanding" at the recent annual Institute for Education by Radio in Columbus, Ohio.

"To You in America" is a documentary series based on tape recordings made in Europe by Frank Papp, NBC Producer-Director. It was produced by CWS in cooperation with the Joint Religious Radio Committee. Consisting of six 15-minute programs, the series has been broadcast over approximately 500 stations in the United States.

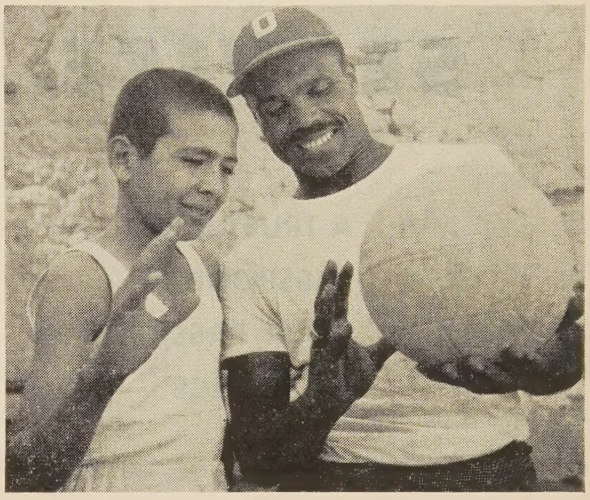
New Visual Aid Man Called

INDIANAPOLIS. — Charles Richard Dawson of Esterville, Iowa, has assumed his duties as a director in the department of financial resources of The United Christian Missionary Society here with major responsibility in the field of audio-visual aids. Mr. Dawson was graduated in June from the College of the Bible, Lexington, Kentucky, with the B. D. degree, and brings to his work a knowledge of and a sympathy for the program of the local church. During his student days, he served as pastor of churches in Iowa and Kentucky, where he made good use of projected visual materials and cultivated his photographic skill.

Mr. Dawson

Czech Protestant Leader Bars Government Salaries

PRAGUE. — Dr. Joseph Krenek, president of the Church of the Czech Brethren, has warned Protestant church officials against taking salaries from the state. He also declared that Protestant churches want to administer their own funds for church buildings and employees.



Robert King, American Negro missionary of the Congregational Christian Church to Turkey, said to be the first American Negro missionary sent to any field other than Africa, is seen here demonstrating volleyball form to a young Turkish student. King was born in Dayton, Ohio, 26 years ago. He was a football star at Hampton Institute in Virginia and worked for the Y.M.C.A. in Brooklyn and for a Youth House founded by the late Mayor LaGuardia in New York's Italian section. At a cut in salary, he took the mission job in Tarsus, birthplace of the Apostle Paul, because he thought the mission boys' school there is "in a position to make a contribution."

Although Czech Protestants do not take the Catholic position of forbidding their church officers from assuming government posts, but leave this matter to individual conscience, Dr. Krenek explained, they do not want their churches to be a part of the state machinery. A Protestant sub-committee of the government-created Commission on Church Affairs is considering Dr. Krenek's recommendation.

Dr. Krenek extended an invitation to Dr. George Walker Buckner, Jr., editor of WORLD CALL, to spend the week preceding the Amsterdam Assembly with the Church of Czech Brethren, speaking and conferring with church leaders. Dr. Buckner was a member of the first delegation from the World Council of Churches to visit the Protestant churches of Czechoslovakia immediately after the close of the war in 1945.

Conferences Held to Expand African Mission Work

NEW YORK.—Dr. Emory Ross, secretary of the Africa committee of the Foreign Missions Conference of North America, left in June for Europe in an effort to expand mission projects in Africa.

He was to consult with officials of mission societies and colonial government authorities in Great Britain, Belgium, France, Portugal, and Switzerland. In August he attended a two-weeks' conference at Cambridge, England, sponsored by the British Colonial Office.

Foreign Missions Conference officials here said Dr. Ross' trip was being undertaken primarily to further European-American cooperation in a five-year program designed to increase mission work in Africa. The program calls for increases in rural and urban training centers, hospitals and clinics, literary classes, audio-visual devices and scholarships for African leaders to study abroad.

Special Days

September

Sept. 5 Labor Sunday
Sept. 12 Go-to-College Sunday

October

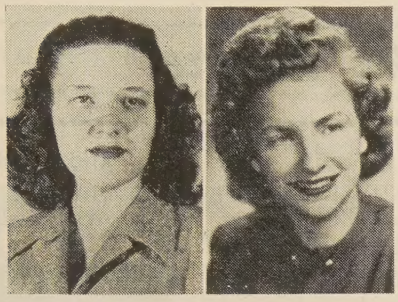
Oct. 3 Crusade and World Communion Sunday
Oct. 17 Laymen's Sunday
Oct. 24 World Order Sunday

Bible Society of Brazil Formed

NEW YORK. — It has been announced here by the American Bible Society that more than 3,000 persons attended a ceremony in the First Baptist Church of Rio de Janeiro, which inaugurated the Bible Society of Brazil. The new group was said to be the culmination of more than 110 years of Bible work by both the American and British Bible Societies in Brazil.

Parshad Youth Scholarships

CHICAGO.—Five Disciples of Christ youth were among the 33 winners of Parshad National Youth Week college and summer conference scholarship awards, it was announced by Miss Helen Spaulding, associate executive secretary of the United Christian Youth Movement.



Miss Edwards Miss Anderson

Regional winners of $250-a-year college scholarships are: Miss Lois Jean Anderson, Chicago, member of the Irving Park Christian Church and a student at Drake University, Des Moines, Iowa, Central Region; and Miss Mary Elizabeth Edwards, Tulsa, Oklahoma, member of the First Christian Church and a student at the University of Tulsa.

Among the 25 winners of scholarships for U.C.Y.M. regional conference this summer were: Nelson Moffett Fox, Jr., of Strasburg, Virginia, member of the First Christian Church and student at Hampden-Sydney College; Kenneth Dale Wickham of Garfield Heights, Ohio, member of the Miles Avenue Church of Christ and a student at Western Reserve University; and Miss Peggy Ann Thomas of Wichita Falls, Texas, member of the First Christian Church and a student at Hardin College.

Protestants Mark Mission Work in Belgian Congo

BRUSSELS.—Church and state leaders attended celebrations here marking the 70th anniversary of the establishment of Protestant missionary work in the Belgian Congo. Prominent among those present was the Rev. H. Wakelin Coxill, secretary general of the Office of Protestant Missionaries in the Belgian Congo.

The principal address was delivered by C. C. Chesterman, of the Baptist Missionary Society, who declared that Belgium "can be proud of the thousands of Negro Protestants in the Congo who are taking part in the great task of spreading civilization and are loyal subjects of the crown."

Disciple missionaries to the Belgian Congo who attended the conference were: Dr. and Mrs. Ernest B. Pearson, Mr. and Mrs. W. H. Edwards, and Mr. and Mrs. Donald Edwards.

Library Association Releases List of Religious Books

CHICAGO (RNS).—A list of 50 outstanding religious books published in the last 12 months has been released here by the American Library Association. *"Art in the Early Church,"* by Walter Lowrie, was the only unanimous choice.

"The World's Great Madonnas," by Cynthia Pearl Maus, is on the list and it was the choice of four of the five committee members who selected the books.

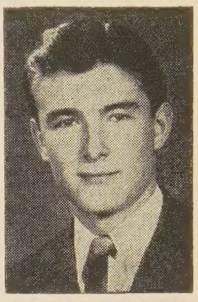
Goats Needed for Japan

TOKYO. — Toyohiko Kagawa has made a plea for thousands of milk goats for Japan. He says these goats will do four things: save the lives of thousands of Japanese babies, demonstrate the Christian spirit, make more effective the preaching of the gospel, and help create a new Japan of peace and friendship.

The United States Army has not only investigated carefully the advisability of sending goats to Japan, but now having seen the results of the first shipments to Okinawa and Japan, has offered transportation for 2,000 goats. The "Heifers for Relief" project has undertaken to supply them.

Thompson Selected to Visit College Campuses

INDIANAPOLIS. — Rhodes Thompson, Jr., president of Ecclesia of the Disciples Student Fellowship, will spend the fall term visiting Disciple college campuses under the direction of John E. McCaw, who is in charge of student work in the department of religious education of The United Christian Missionary Society.



Mr. Thompson

A student in Texas Christian University, Mr. Thompson was one of the top winners of the Parshad award in 1946 and spent the past summer in Europe attending student conferences in England, Holland and Switzerland. Following his return from Europe, he attended the executive committee meeting of the Disciples Student Fellowship Ecclesia in Toronto, the Christian Youth Conference of North Amer-

Protestant Weekly on French Newsstands

(RNS Photo)

French girl purchases copy of *Reforme*, popular Protestant weekly, of which 30,000 copies are distributed through churches in addition to newsstand sales. *Reforme* interprets current events from the Christian viewpoint and has sections on movies, radio, books and sports. The reconstruction department of the World Council of Churches has aided *Reforme* with supplies of newsprint.

WORLD CALL

ica at Grand Rapids, and the United Student Christian Council at Green Lake, Wisconsin.

Mrs. Sibley Named Adviser to AMG

NEW YORK CITY.—Mrs. Harper Sibley, noted church laywoman and president of the United Council of Church Women, left for Germany on July 14 to serve for 90 days as an adviser to the United States Military Government. She will be one of a team of prominent educators and social workers who will aid in the restoration of religious, cultural and social institutions. All members of the team have been appointed by the War Department.

While in Europe, Mrs. Sibley attended the first assembly of the World Council of Churches in Amsterdam, as an official observer for the United Council of Church Women.

Miller Retires as Editor of Christian-Evangelist

ST. LOUIS.—Dr. R. H. Miller's request that he be retired as editor of the *Christian-Evangelist* on Oct. 1 has been granted by the Board of Directors of the Christian Board of Publication. Dr. Miller has served as editor since November, 1941, coming from the pastorate of the National City Christian Church in Washington, D. C. The Christian Board announced that Dr. Lin D. Cartwright will take up the duties of editor on Oct. 1. Dr. Cartwright has been editorial secretary for the past seven years.

First Woman Ordained in Sweden

STOCKHOLM (RNS).—Miss Gunnel Johansson, 27-year-old native of Norrkoeping, received holy orders at the conference of the Methodist Church in Sweden held at Gaevle. She is the first woman ever ordained in Sweden.

A graduate of the Methodist Seminary at Gothenburg and the Teachers' Seminary at Waexjoe, Miss Johansson served for some time as an assistant preacher in Gotlands, Vaermlands, and other areas, and may soon be appointed to missionary work in Africa.

Quakers Plan Good Will Medical Gift to Russians

PHILADELPHIA. — Expressing the hope that "this may be the first of a series of reciprocal gestures between Russians and Americans," the American Friends Service Committee announced here it is making a gift of streptomycin to the people of Russia.

Valued at $25,000 and consisting of 3,000 five-gram vials, the gift will bear the following inscription in Russian: "This streptomycin is a testimony of good will and friendship from the American Friends Service Committee to be used to promote the health of the people of the U.S.S.R." The gift was decided upon after conferences between Russian officials and Service Committee representatives. The Quakers have been given permission to send the gift to Russia and will make the purchase in America. It will be handled by the Russian Red Cross and the Red Crescent.

Beneath the Spire

BORN a Texan into a minister's home and recently returned for a ministry with the church at Van Alstyne (the oldest Christian Church in the state), Edward D. Hamner became interested in rural church work, studied rural life and leadership and has pursued work in this field for many years. In his most recent pastorate at Livingston, Tenn., he taught Bible in Livingston Academy, pastored the church, helped in mountain work, and was on the staff of Dale Hollow Larger Parish.

Mr. Hamner

From 1941-47 he was president of the Disciples' Rural Fellowship; he serves on the Town and Country Church Committee of the Home Missions Planning Council; has written a manual on financing the town and country church; and his hymn, "Here on My Native Soil," was published in the new book, *Hymns of the Rural Spirit.*

* * * * *

GERTRUDE PINKERTON (Mrs. E. V.) Pugh, a daughter of Disciple minister W. H. Pinkerton, was one of the principal delegates of the Disciples of Christ to the World Council of Churches' Assembly in Amsterdam, August 22-September 4. She is a member of Park Avenue Christian Church in New York and of the board of trustees of The United Christian Missionary Society. Mrs. Pugh is a member of the executive committee of the Federal Council of Churches of Christ in America.

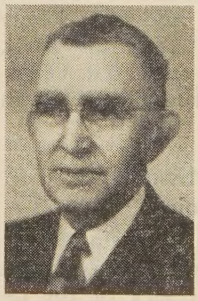
In spite of her many and varied activities, she has never neglected her family; on the contrary, she has presided with gracious charm and efficiency and hospitality over her several beautiful homes, as can be testified by the host of friends she has entertained.

Mrs. Pugh

Disciples can well be proud of such a splendid and worthy delegate at a world religious gathering.

* * * * *

W. F. O'CONNOR came to the state of Washington as a boy of nine and has grown to become a leader of men for Kingdom building. His home interests center around a wife, a son, and a daughter, both married now. Church work, his passion, has taken all of his time since his health forced his business retirement in 1931. For the past 13 years he has been president of the men's brotherhood in his state; and when the National Laymen's Advisory Commission was established, Mr. O'Connor was chosen president, which position he held for two years.



Mr. O'Connor

His love of good jokes and T-bone steaks helps him get next to men—an essential in the leadership ability he has exhibited. The church can use more truly great leaders of men like W. F. O'Connor.

—BELL RINGER

WORLD CALL

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VOLUME XXX SEPTEMBER, 1948 NUMBER 8

A Message to the Churches

FOR THE past twenty-four years, the Federal Council of Churches of Christ in America has issued a Labor Sunday Message, calling upon the churches and individual Christians to seek to bring to bear upon the problems arising out of our complex economic life the light of Christian insights. Frequently, these messages are read in church services. Increasingly, they influence the thinking and attitudes of many people who earnestly seek for the right solution to problems and tensions in this important area of life.

The Message, which will be read in many churches on September 5, was approved by the Council's executive committee. It had been prepared by the Department on the Church and Economic Life. Among those who helped frame it are Paul G. Hoffman, Walter P. Reuther, Boris Shishkin, Albert S. Goss, Bishop G. Bromley Oxnam, Arthur S. Flemming, and Charles P. Taft. It is a worthy Message and deserves the thoughtful consideration of Christian people.

RECOGNIZING that "improvement of economic arrangement is the obligation of all Christians," the Message affirms that "Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to direct economic forces toward service to the whole society."

Principles and objectives suggested for guidance for Christians in economic life are:

1. A minimum standard of living sufficient for health, cultural growth, and protection against hardships beyond one's control.

2. Equal opportunities available to all children and youth to develop their capacities.

3. The moral right and duty of every able-bodied man and woman to serve the community through work under conditions that assure fair compensation or in other ways.

4. The moral right of all persons, regardless of race, creed, color, or sex to take a vigorous part in political and economic group activities which hold the greatest promise for the realization of Christian objectives.

5. Concentration on the encouragement of all processes of reconciliation where labor and management are separated on specific issues.

6. A national policy judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world.

A Common Responsibility

THE General Assembly of the Presbyterian Church in the U. S. A., in its meeting in Seattle in June, issued a call to its 8,500 congregations to make a study of their pastors' salaries in relation to sharply increased costs of living.

The Assembly's action resulted from an overture by the Presbytery of Donegal, Pennsylvania, which pointed to a 66 per cent increase in the cost of living since 1940 and expressed the belief that most of the congregations of the communion had not recently considered their responsibility to the ministry in view of these mounting costs.

The Assembly was not content to let this matter end with a mere resolution. It directed the moderator and stated clerk of every Presbytery to present to the Session of each congregation the need for facing up to this important responsibility. Each Session is asked to report to the Presbytery on its pastor's salary and to state what adjustment has been made with respect to it.

The Presbyterian Assembly is probably correct in its statement that most congregations have failed to adjust salaries of their ministers in this period. The same situation doubtless exists among other church bodies. Thus, grave injustices have been permitted to develop. Ministers and their families are meeting needless hardship because of the failure of churches and church boards to deal with this important question on a basis of decency and fair play. We hope that, not only Presbyterian churches, but thousands of others as well, will in the days immediately ahead make really adequate adjustments in salaries of their ministers. Such a procedure among Disciples of Christ would make for a far more wholesome observance of the Week of the Ministry in October.

The Ecumenical Nature of Amsterdam

A FEW months in advance of the meeting of the Assembly of the World Council of Churches in Amsterdam, the personal representative of President Truman, Myron Taylor, visited the headquarters of the World Council at Geneva. The visit was made at the request of the President. Mr. Taylor, whose real job is that of personal representative of the President to the Vatican with the rank of an ambassador, discussed with several officers of the World Council the manner in which the Amsterdam meeting might "best serve the interests of peace."

One need not question the motives back of the visit to say that such an approach to an international assembly of Christians on the part of a representative of a government with a national and political program to which it is committed is, at best, in bad taste. Those who believe in the separation of church and state would be just as much opposed to the American government having an official or "unofficial" representative at the headquarters of the World Council or of any Protestant church body as they are opposed to having a "personal" representative of the President of the United States at the world headquarters of the Roman Catholic church. This instance of a government representative revealing such meager understanding of the nature of the Assembly as to seek to discuss and influence the character of its program simply confirms misgivings long held by the American people as to the wisdom of official relations between the government and any church whatsoever.

THE General Secretariat of the World Council of Churches thought the visit of Mr. Taylor of sufficient importance to call for a well considered statement. The polite tone of the statement does not conceal the concern of those who issued it lest Mr. Taylor's presence at the Geneva headquarters be interpreted as an indication that the Council or the Assembly at Amsterdam might be regarded as political instruments in the hands of a bloc of nations. Any such impression is set aside, however, by the clear and uncompromising statement from the Geneva offices from which we quote:

"Mr. Myron Taylor, personal representative of President Truman to the Vatican, has recently visited at the request of the President several officers of the World Council of Churches to discuss with them how the Amsterdam Assembly may best serve the interests of peace. The World Council leaders explained to Mr. Taylor that in preparing for Amsterdam the Provisional Committee has given very serious consideration to this aspect of the Assembly's task but that the churches which will be represented at the Assembly desire to accomplish this task in complete independence. The churches consider that it belongs to the very nature of their mission that they should not be identified with any secular powers or policies and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations. That is also why no invitations have been sent to any governments to be represented at the Assembly. But the problems of the present international situation will be fully discussed at Amsterdam in the light of Christian faith and principle.

"The World Council leaders also pointed out that they had worked for years on the problem of making the Amsterdam Assembly as inclusive as is consistent with the specific Christian and ecumenical purpose of the World Council. In this matter political considerations play no role and the only question is whether the churches concerned are ready to cooperate with their sister churches on the Christo-centric basis of the World Council of Churches. True ecumenicity knows no political or national boundaries."

THE above statement admirably sets forth the nature of Amsterdam and the reasons why the church could not look to the political state for guidance in such a conference.

It is easy to see why one coming from the atmosphere of the Vatican might assume that a conference of churchmen considering international questions would have a certain policy or "line" to follow, and might seek to influence that "line." The Roman church, which operates both as a church and a state and frankly seeks recognition as a state among states, has a "line," as is well known. The statement from Geneva brushes aside any such idea by showing how the nature of the church precludes its identification with "any secular powers or policies." Thus, no representatives of governments were invited to Amsterdam. Thus, Mr. Taylor could not attend unless the church of which he was a member chose to send him. And then he would have gone, not as from the government or its head, but from the church.

This, as the statement indicates, does not imply an other-worldly lack of concern with international affairs. Rather, it implies that Amsterdam's duty was to look at the international scene "in the light of Christian faith and principle." "True ecumenicity knows no political or national boundaries."

It is recalled that Mr. Taylor's appointment was made as a temporary wartime measure and that his field of operation has not been that of religion but of international politics. The President has stated that the appointment will not extend beyond the making of the final peace treaties. For millions of Americans, who regard the whole affair as a serious blunder, this constitutes an additional reason for hoping for an early official end to the war.

Recruiting for Dedicated Lives
— *A Report of Progress*

By EDGAR LLOYD SMITH*

A FEW years ago the Disciples of Christ became alarmed at the dearth of ministers in the brotherhood. Pulpits were vacant, and remained vacant. The churches were good, the salaries were adequate—but there were not enough ministers to fill the need and the demand.

A line of Scripture became at once an indictment and a challenge: "But I say, He which soweth sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully." Surely the discouraging lack of ministers to fill the needs of a great brotherhood was the result of years of sowing sparingly the seeds of ministerial recruitment. And just as surely, a bountiful sowing of those seeds would recruit men for the ministry of the Disciples of Christ.

Crusade Goal

With the inauguration of A Crusade for a Christian World, a fitting time was at hand to remedy the ministerial recruitment situation. One of the primary goals set by the forces behind the Crusade was "Two Thousand Recruits in Training for the Preaching Ministry by 1950." The resources of leadership and program and finance were immediately put to work to meet this goal, to inspire young men to commit their lives to the Christian ministry.

A bountiful sowing was indicated, indeed was accomplished, and today the outlook is brighter. In the second year of the Crusade with the needs and the challenge of the Christian ministry well and widely presented, young people have demonstrated their readiness to dedicate themselves to this great and adventurous task.

During the 1947-48 school year, 1,567 young men were enrolled in college and seminary, preparing themselves for the preaching ministry. This figure represents a 63 per cent increase over the previous year and more than a 100 per cent increase over two years ago. There is real hope that the Crusade goal may be reached during the present school year.

Credit to Pastors and Churches

Much of the credit for this bountiful sowing and the rich harvest to come is due more than one thousand faithful pastors and the members of more than fourteen hundred local churches who have been working at the task of dedicating young men to the ministry. Theirs has been not only the task of interesting and enlisting young men, but also of securing the wholehearted interest and cooperation of parents and friends.

Such letters as the following indicate the formula for the successful recruiting of men for the ministry:

"Still Working at the Job"

"Yes, this church has furnished many great preachers to the brotherhood. And we are still working at the job. We have always taken pride in discovering and interesting young men for the ministry. However, it may not be so much what we *do* as what we *are*. We keep our pastors for long periods of time; we select outstanding men to be our lay leaders; we present a warm atmosphere of interest and fellowship to the community. All of this attracts young

*National director of ministerial services, The United Christian Missionary Society.

The pastor, at the left, on a personal "Quest for the Best," is alert for a potential Timothy. Many choose fulltime Christian service because of the influence of their pastors. Recruitment for Christian service is also advanced by the attitude of local churches. The Service Roll pictured below is from the Christian Church at Great Falls, Montana.

people and causes them to place a high evaluation upon the church and its ministry." (Harvey Baker Smith, pastor, First Christian Church, Marshall, Mo.)

Unveiling of Service Roll

"There are some quite definite explanations for our success in recruiting so many. First of all, our pastor gives much time to the young people. Then, undoubtedly much inspiration is gained from the fact that annually, just before the young people leave for college, we hold a special service during which the new names that have been added to our 'Service Roll' are unveiled." (Wm. Henry Hart, pastor, First Christian Church, Great Falls, Montana.)

Financial Aid Is Given

"We make it our business to be alert regarding ministerial students. Our pastor gives much time to conferences with potential 'Timothies.' When such talent is discovered they are informed regarding the needs, the opportunities and also the sacrifices—and the unattractive side of the vocation. Then, too, our church makes considerable financial contributions to aid the young men in their education. Hundreds of dollars are included in the budgets of the various departments and of the church itself. We are quite proud of the two now working toward their B.D. degrees at Brite College of the Bible and the two who are enrolled in the undergraduate school of religion at Texas Christian University. Then, we have three others soon to graduate from high school who will enroll in pre-ministerial work." (Ewart Wyle, pastor, First Christian Church, Tyler, Texas.)

These letters, a sampling from correspondence from churches pursuing a definite program of recruitment, are proof that the present 1,567 recruits are not in training by accident. These recruits are in process of becoming Disciples of Christ ministers because churches and ministers are working at the job of sowing the seeds bountifully.

Recruits from Churches of All Sizes

It is interesting to note that these future pastors come from churches of all sizes and conditions. The following tabulation presents the percentage distribution of ministerial students by size of churches from which they were recruited:

Churches with resident membership of 100 or less	13.1%
Churches with resident membership of 101 to 250	22.3%
Churches with resident membership of 251 to 500	23.4%
Churches with resident membership of 501 to 1,000	32.2%
Churches with resident membership of 1,001 and above	9.0%

The above figures become especially interesting when compared with the percentage distribution of the 7,244 local churches of the Disciples of Christ by size of Congregation:

Churches with resident membership of 100 or less	51.9%
Churches with resident membership of 101 to 250	28.6%
Churches with resident membership of 251 to 500	12.1%
Churches with resident membership of 501 to 1,000	5.7%
Churches with resident membership of 1,001 and above	1.7%

In preparing these tables it was interesting to note that the smallest church with a recruit to its credit had less than 25 members. On this basis, the church of 1,000 members should have 40 recruits. Yet the largest number of recruits from a single church was eight, and that, a church with a resident membership of 642!

Recruits in Training

The enlistment of young people in the Christian ministry is of vital importance. And of equal importance is seeing that they become adequately trained for that ministry.

A most gratifying fact in the current ministerial recruitment picture is that 14 out of every 15 of the recruits are enrolled in Disciples of Christ schools of higher education. During the past school year, schools of Disciples showed the following ministerial enrollment, an enrollment that indicated an increase in almost every instance:

Atlantic Christian College	39
Bethany College	61
Bible College of Missouri	5
Butler University	229
Chapman College	33
College of The Churches of Christ in Canada	11
Cotner College (Nebraska Foundation)	13
Culver-Stockton College	11
Drake University	101
Disciples Divinity House, Chicago	13
Disciples House, Nashville	11
Drury School of Religion	9
Eureka College	41
Hiram College	39
Jarvis Christian College	11
Manhattan Bible College	67
Northwest Christian College	131
Phillips University	29
Texas Christian University	145
The College of the Bible	68
Transylvania College	54
	1,435

In Non-tax Supported Schools

In addition to the above, 81 Disciples of Christ ministerial students were enrolled in 18 other non-tax supported schools and 51 in 21 state schools, with the largest number of recruits in Yale Divinity School and Union Theological Seminary.

Disciples of Christ can be grateful that their future ministers are being trained, for the most part, in their own schools, for these schools know the genius of the Disciples of Christ and their passion for a united church and ecumenicity.

Future Prospects

It must be kept in mind that seven years are required to train a minister adequately. The churches will not feel the impact of the greatly increased student body of young ministers for a number of years to come. Yet the knowledge that these alert young men are in training and are destined for the ministry of the brotherhood throws a bright light on the future and enhances the prospects for the brotherhood continuing its fine advance under able and consecrated leadership—leadership for all churches.

"Two Thousand Recruits in Training for the Preaching Ministry by 1950!" It's a Crusade goal, and one that can be reached if *all* of the churches and *all* of the pastors persist in their recruitment program.

In April, Miss Brown (fifth from left, front row), participated in the annual Disciples Youth Institute at Union Seminary, Manila

Impressions of the Philippines

By GENEVIEVE BROWN*

FIVE weeks in the Philippines have brought many rich experiences. There have been unusual sights, sounds, tastes, smells; enlightening and sometimes amazing information; emotional experiences both satisfying and disturbing.

Thanks to the kindness and good planning of our missionaries—what patient, generous, hospitable folk they are!—I have covered a large section of the island of Luzon and have seen many sides of Philippine life denied the average visitor. The bright blue line on my faithful Rand McNally map runs from Manila northeast almost the length of the island to Tugueguerao, across to Laoag, Ilocos Norte, on the west coast, and down to Vigan, Ilocos Sur; from Vigan again through Laoag and around the northern coast to Pamplona, thence up the river to Marag, in the isolated and primitive Apayao mountain country; once more from Vigan to Bangued in Abra Province, down the coast to San Fernando, La Union, on the Lingayen Gulf, and across to Baguio, beautiful "summer capital" high in the mountains; then back to Manila and environs.

I have traveled by plane and by jeep, by boat and by bus, by *calesa* and by jeepney. I have known delightful Philippine hospitality in mission houses, in lovely Filipino homes, in humble nipa dwellings. I have marveled at the great natural beauty of the island, for which even the Philippine enthusiasts among my friends had not prepared me—glorious tropical sunsets and sunrises that cried for an artist's brush; lovely coconut groves stretching in stately splendor down to the very edge of the sea; feathery bamboos and pines etched against a moonlit sky; towering *narra* (Philippine mahogany) trees rising from the lush depths of mountainside jungle. I have been saddened and shamed by the lengths of man's destruction—gaunt and gaping ruins of magnificent buildings, pathetic shambles of poor men's homes, disfigured stumps of trees that once provided God's good shade and beauty along city streets and country highways.

I have seen what war has done to the physical bodies of men, women, and children, with whole families slowly dying of tuberculosis, and 14 per cent of the island's children under six years of age suffering from malnutrition and predisposed to that dread disease. There has been ample evidence of the warping of moral character, forced as many were during the war years to hold life very cheap and the rights of property very tenuous, in the effort to achieve patriotic ends. Since the war's end, too, new-found power has corrupted many in high places, and the country's progress toward stability and peace is being retarded by much political chicanery, graft, and inefficiency.

On the other hand, I have talked with orphans and widows, and with men who lost everything but life itself in the black years of the war, members of evangelical churches, and I have been humbled by their calm courage, their lack of bitterness, and their determination to build a new future for themselves and their country. I have seen and heard missionaries and native pastors and leaders plan and work to bring the witness of the Christian gospel to bear in very practical ways upon the dire needs of the Filipino people. I have shared the dreams of young men

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and women who are ready to dedicate their lives to Christian service among their countrymen, eager to bring to them a greater measure of the abundant life, physically as well as spiritually. I have witnessed the eager response of people, both educated and illiterate, to the preaching of the gospel and to the example of lives lived after the teachings of Jesus Christ. And I am convinced that it is in the rapid and widespread extension of the evangelical Christian movement into the life of the Philippines that both the country's moral and physical rehabilitation and the development of its possibilities as a great democratic nation lie.

The evangelical churches in the Philippines, though decimated in membership and impoverished in physical facilities by the war and by the destructive typhoons of last year, are awake to the strategic opportunities facing them. Aware of the weakness of relatively small individual communions before the overwhelming tasks that confront the Christian movement, and—more basically—out of a deep conviction that the church as the body of Christ is essentially one and should not be segmented, several of the major church bodies are about to consummate organic union, forming the United Church of Christ in the Philippines. As this is written, the Uniting Assembly is being held in Manila. The Ilocano and Tagalog area conventions of Disciples have approved the union in principle, referring the matter to the churches for their individual action. The outcome of this plebiscite of our churches was being awaited with interest as I left the Philippines.

There is throughout the Philippines a great pride in the new political freedom which has been achieved, and a desire on the part of the masses of the people to enjoy the promised fruits of democracy. However, as in any new country, there is all too little real understanding of the obligations which this new freedom imposes upon those who would possess it. The church recognizes its opportunity to help put Christian content into the people's concept of democracy, and to aid them in building the kind of life that will enable them to discharge their responsibilities as Christian citizens of the new republic. It is therefore pushing with new vigor programs for the economic improvement of the members of church and community. It is giving great emphasis to training for Christian home and family life. Since the majority of the churches in the Philippines are rural churches, training for leadership in rural communities is prominent in the plans for the education of ministers and lay workers.

Everywhere the church faces an unprecedented evangelistic opportunity. There is an open-heartedness to the evangelical message, a hunger for the kind of life which Protestant Christians seem to have, such as our missionaries and the Filipino pastors say they have not seen before. It is true in the city, where new members are being received into the churches constantly. It is true in isolated places where through the years possibly a Protestant family or two, products of the early missionary effort, have borne the Christian witness, and now whole barrios are asking for the gospel.

In the mountain provinces of Abra and Apayao, for which Disciples of Christ have responsibility under

Travel to Marag, Apayao, is by native *banca*

the comity agreement among the evangelical forces, the field is ready and waiting. Much of this territory is separated from the lowlands by rugged mountains and is inaccessible except by trail and river. The people have only infrequent touch with the outside world as they make the long hike over difficult mountain trails or travel down rocky rivers with a bit of produce to exchange for needed salt and cooking pots. Their living is still the most primitive. They have no work animals and few tools. Many of the superstitions and the animistic rites of their ancestors are still followed, yet something of the Protestant message has penetrated to them. Some remember the itinerations of the early missionaries among their villages; a few native pastors and workers have visited them through the years; some Christian families from the lowlands have moved into their communities. They are eager for more Christian teaching, for the religion of their ancestors does not satisfy them. The established Catholic church has not given them a faith that meets their needs. They want, too, education for their children. They need medical attention, help in improving their diet, their methods of farming. They are intelligent people, hospitable and friendly. Already seven or eight barrios in Apayao are making plans to build their own chapels, in the hope that someone will come to bring them the teaching they need.

Everywhere one hears the statement: "The mountains are awakening. Here is the pioneer field in the Philippines for Protestant Christianity." Our missionaries are hearing the appeal of the mountain people as a true Macedonian call. The churches of the lowlands are seeing this as their home mission opportunity. If workers and funds are available, there is little question that this region can be largely won to the Protestant faith within the next fifteen or twenty years.

A young Apayao girl, discussing plans to come next year to the Christian Training School in Vigan, was asked whether she had enough money. "Never mind," she replied. "As our fathers say, I will make myself fit my blanket." The possibilities for Christian work in the Philippines seem almost limitless today. The program to meet those possibilities will be made to "fit the blanket" provided by the churches in the Philippines and in America.

More Than Ever, I Believe in Missions

By STEPHEN J. COREY*

Dr. Corey

THERE are certain timeless elements in one's belief in world missions which the years do not affect except to add to conviction already held. Among these elements are: the profound need of every soul for what Christ can give; the uncontradictable missionary principles of the gospel; the unmeasured debt we have to all the world because of what Christ means to us; and the helplessness of the world's condition without the fatherhood of God and the brotherhood of man. While these principles have always been central in my belief, the passing years have strengthened them.

My sense of motive for the spread of the Christian concept and the Christian life has greatly widened and deepened across the fifty years in which I have been almost constantly in the stream of missionary thought and action. I am in true accord with that epoch-making statement of the Jerusalem Conference of the International Missionary Council, in 1928, coming from the missionary leadership of fifty nations:

"We cannot live without Christ and we cannot bear to think of others living without him. We cannot be content to live in a world which is un-Christlike and we cannot be idle while the longing of his heart for his brethren is unsatisfied."

Conditions Support Basic Beliefs

Besides these fundamentals, which to me are inseparable from our acceptance of Christ for ourselves, there are certain conditions and developments of our day which make my present belief in the world mission of the church surpass the conviction formerly held. I shall state a few of these factors which are most marked.

1. *First of all there is the consideration of the progress made.*

I volunteered for the mission field in 1896, in a student summer conference at Lake Geneva, Wisconsin—fifty-two years ago. It was during the high days of the student volunteer movement, but the work on the fields was still in the experimental stage in most areas. Little native leadership had been developed; there were but few self-supporing and self-directing native churches. Practically no cooperative program for occupation, education and combined effort on the fields had been undertaken and the cooperative understanding of the mission boards at the home base had barely started. At the present time, there are vast numbers of indigenous churches in the fields and much of the leadership has been assumed by trained native leaders. This has released the missionaries from much of the primary work of church development and made it possible for them to put much of their effort into counselling, specialized leadership and spade work in new pioneering enterprises. Fifty years ago, the number of converts in mission fields was small; now there are vast numbers—in India over six million.

From that conference, 52 years ago, at Lake Geneva, two notable men started for the mission fields, Sherwood Eddy to India and Horace Pitkin to China, the latter to be sacrificed with his wife in the China Boxer revolution, a movement organized to drive all foreigners forever from China. Today, there is a great Christian movement in China, one of its handmaidens being the thirteen union Christian colleges and universities of that land.

Growth of Disciple Work

In 1896, the Disciples of Christ had not entered Latin America, the Philippines, or Africa. In this last named field, we now have 65,000 members in our churches, 300 Christian schools, and a minister's training school with 100 students in it. Last year, our native work on all our foreign fields put nearly $400,000 back into the work!

In 1900 the first ecumenical missionary conference was held in New York City. There were only half a dozen native representatives from distant lands present and the messages were almost entirely from the missionary sending countries. At Jerusalem in 1928, half of the representatives were from the mission fields and a large part of the messages were from them. And in Madras in 1938, the representation from the younger churches of the mission fields was in the large majority and their contribution in the discussions was paramount. In 1896, translation of the Scriptures had been made into a few of the major languages of the fields; now, in the more than eleven hundred different language translations of the Scriptures, over 860 are those of mission languages and dialects. I believe in missions more than ever because of the great progress that has been made.

Everywhere—Opportunity

2. A second compelling consideration is the presence of today's *"dangerous opportunity."* This is the translation of a Chinese expression for crisis. It fits the present situation in the world with great accuracy. The world is on the razor edge of danger and the doors of opportunity stand wide open.

What General MacArthur says of Japan stands for most of the mission fields. His words are arresting: "A Christian opportunity without a counterpart since the birth of Christ. If we avail ourselves of it, it may cause a revolution of spirit favorably altering the course of civilization as no other movement in history."

I heard Kagawa say, fifteen years ago here in America, as he pled with our churches for a thousand missionaries at once—"Unless you send us the mission-

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aries, you may have to send us bayonets!" How true was his prophecy! Japan is now defeated, disillusioned—in a vacuum spiritually, and ready for the inrush of the high, or the base.

China groans in the agony of the centuries, after eight years of war with an outward enemy and now with the blood-letting strife between those within her commonwealth. And the Christian movement is in favor there as never before, with more baptisms in the last three years than in the twenty years preceeding.

India is no longer a subject nation, but working out her own destiny. The penetration of Christian thought is so evident that her newspapers everywhere, Hindu and Mohammedan, compared Ghandi's death in his sacrifice for his people to that of Christ!

In the Philippines, where the people have greatly suffered during the war and 80 per cent of the Protestant church buildings have been destroyed, there is an unusual religious awakening. The undismayed churches stretch out friendly and pleading hands toward us, asking, not for clothing, or food for themselves, but for Bibles, hymn books, and Christian literature, to help them in restoration and advance.

In Latin America, the mandate of Christian workers from the United States is clear and imperative, for no other nation is sending missionaries there. The evangelical message for these needy sister republics will go to them from no other country save our own.

Amazing Growth in Africa

In Africa, the least disturbed of all the fields, the work of Disciples of Christ, in particular, advances with steady strides and the call is insistent for an increased missionary staff. One illustration will suffice to bring us the challenge that faces us in this field. In 1912, thirty-six years ago, A. F. Hensey and I, on the mission steamer "Oregon" took the first missionaries to the new Monieka station. These missionaries were Dr. and Mrs. L. F. Jaggard, who were the pioneers among those primitive people. There was only a handful of native Christians there who had been won by a native evangelist. Something over a year ago, *Life* Magazine sent reporters to Monieka to study that enterprise. This secular publication in June 1947 used nine pages in striking pictures and articles to describe that remarkable work—evangelistic, educational, medical. They praised this church of several thousand members and recounted the fruitful efforts of the missionaries. And among the pictures, they showed a native prayer meeting with more than 400 worshippers in attendance.

This unique portrayal was perhaps the greatest headlining ever given foreign missionary work by the secular press. The old-time ridicule of the missionary and his work, indulged in by the uninformed and prejudiced secular press, is now changed to unstinted praise! Having been in at the start of this Congo station, and now seeing its marvelous success portrayed to the millions of readers of a popular magazine, is it not natural for me to believe in the missionary cause more than ever?

And if *Life* had sent its reporters to Lotumbe station, far up the Mombayo River, they would have found a church of more than 5,000 members!

World's Need for Good Will

3. *Another reason for my increased belief in world missions is that the world needs so desperately today—good will.* The missionary cause is the one great world movement left for racial understanding and intercountry appreciation. War, fear of war, economic selfishness and bungling statesmanship, have well nigh drained dry the other reservoirs of good will. Our missionaries are the real ambassadors of understanding. They live among distant nations; they learn the language and customs; they rear their families in the midst of their adopted peoples. Can we not imagine a somewhat different situation today, in world diplomacy, if Bevin and Gromyko, Byrnes and Molotov, Truman and Stalin, had understood each other's language, each other's background, each other's ideals and longings? How we need the good will of the gospel and the missionary at every danger point of misunderstanding across the world!

Lest the Dark Ages Return

4. *I believe, more than ever, in missions today because, unless the dark ages are to come again, a new Europe and a new Orient must be rebuilt, and Christianity must furnish the ideals.*

Without the undergirding of the Christian spirit, movements of rehabilitation and reform will be lost in arid secularism like a stream in the desert sands. The church, in spite of its weakness, is the only stable world institution linking the souls of men to God as we face a frightening disintegration of civilization.

A Church Around the Globe

5. *My belief in missions today is strengthened by reason of the fact that the work has been charted and the seeds of the Christian message have been planted in all lands.* We have made great investments of men and money. And a promising younger church in mission lands, our child in the gospel, holds out pleading hands for encouragement and help. We have made great promises which have aroused great hopes among millions—promises on which we dare not default.

For a Church With Horizons Extended

6. *I believe in missions, too, because I feel that the church in the homeland will be lost in the morass of complacency and pitiable self indulgence and will be eaten with dry rot, unless it keeps its horizons extended and puts the marching step into its program for mankind.* America is the world's haven for democracy, for relief of the starving, for economic stability. Can the church, which, because of the command and teaching of Christ, has pioneered afar in the rehabilitation of men's souls, now fall out of the van of world movements and thus be traitorous to its divine destiny? God forbid! Jesus' judgment on ability and opportunity is: "To whomsoever much hath been given from him also shall much be required."

So, more than ever, I believe in missions!

Two Weeks in Japan

By C. M. YOCUM

I SPENT the last two weeks of March in Japan. Now two weeks is rather a short time in which to feel the pulse, take the temperature and listen to the heart throbs of a nation. If, however, one has good interpreters, both American and Japanese, has a program carefully built for him before he arrives, and is willing to put in considerable overtime, he will receive more than time-and-a-half compensation in sympathetic understanding.

I saw Hiroshima from the air, the pilot flying low to let us glimpse something of the destruction wrought by the first atomic bomb used in battle. I saw the twisted steel of the Osaka mills and the burned out areas of Yokohama, Tokyo and Sendai, wheat nicely planted in even rows in all the burned over areas. I saw the International Tribunal trying Tojo and other alleged war criminals. I talked with our pastors and teachers and laymen and women, and through K. C. Hendricks, one of our missionaries, chatted with all and sundry on electric and steam cars.

Stunned at Word of Defeat

I'd say that at the close of the war the Japanese people were stunned by the knowledge of their defeat. Even though civilians had been hit hard in many urban areas, they did not know their army and navy had suffered defeat. They were not ready for the Emperor's radio announcement of surrender.

Faith in State Shintoism Gone

At once, the people lost their faith in their war lords. They lost their confidence in State Shintoism. A newspaper writer said that not more than 10 per cent of the Japanese people still possessed any vital faith in State Shintoism. Another said that only a "trickle" of people visit the shrines with any degree of regularity. The Japanese were certain, too, that glamorous Fujiyama, their sacred mountain, their erstwhile guardian angel, had turned traitoress and joined the forces of the enemy. Was it not she, her snow-capped peak glistening in the sun or the moonlight, that the pilots of the dreaded B-29's used as a landmark to direct them to Tokyo, Osaka, or Sendai, their targets for incendiary or demolition bombs? Surely their gods had deserted them and conferred their favors upon others.

Life Without Meaning

Stunned by their Emperor's unexpected announcement of defeat, they were bewildered. Their old sanctions were gone; they were cut loose and adrift. Said one young graduate to another, "During the war and before it, we were regimented. We were told what to do every hour of every day. Now that our former enemy has brought us his democracy, nobody tells us what to do at any time. It takes long hours to make a living, but even so, we have more leisure than ever before and it is in our leisure that we get into trouble. Someone must tell us the meaning of life; someone must give us purpose and objective."

Dr. C. M. Yocum, executive secretary of the department of India and Japan of The United Christian Missionary Society, is seen here as, browned by the Indian sun, he alights from his plane in Japan where waiting missionaries and Japanese Christians stand ready to fill his two weeks there with unforgettable experiences.

Far too many of Japan's youth are interpreting liberty to mean license. In 1932, we left luggage unguarded on an electric train platform for half an hour while we, through error, went on to the next station and came back again. Nobody disturbed it. In crowded cars today, one must keep his hand on his valuables constantly. One of our missionaries boarded a crowded car one day carrying a small leather bag; when he emerged from the jam he was still carrying the handle but the bag was not attached.

Always a Gracious People

The Japanese are a humbled people. They have always been a gracious people, as their language would convey. I noticed hundreds of "No Smoking" signs in cars and other public places. Across the English letters, "No Smoking," I observed characters conveying the same admonition to the Japanese. Curious as to how it was expressed, I asked Mr. Hendricks what the Japanese message was. He replied, "It says, 'Please we beseech you, tobacco is an annoyance.'" We say bluntly, "No Smoking, period!" They say graciously and politely "Please, we beseech you, tobacco is an annoyance." Even the characters seem to bow low

as they speak. But more than that, the Japanese are a humbled people.

Soil for New Ideas

Sitting on the floor, Japanese fashion, of one of our pastor's home (new home, the old home and church were burned), we asked about the experiences of the night the B-29's came and in half an hour burned almost half the city. As we listened to the harrowing tale, Mr. Hendricks exclaimed, "Too bad you had to suffer so." And quick as a wink came back, "Oh no, we were the bad ones, we started it. We asked for it, and we got it. So why shouldn't we bear it?" Now I wouldn't say that is the attitude of all Japan, but there is much of humility, enough, indeed, to make Japan fertile soil for seeds of new ideas and ideals.

And the Communists know this. They are on the job. I saw a labor demonstration in downtown Tokyo protesting against a law proposed in the Diet, setting a maximum wage. It wasn't a maximum law labor wanted, it was a minimum law. Throughout the crowd were Communists, distributing hand bills to the effect that Communism is the specific medicine for all labor's ills.

But the Christians are on the job, too. A letter from Dr. Toyohiko Kagawa, dated April 5, 1948, states, "I am winning 500 to 1,000 souls a day by preaching to an average audience of 5,000. Already I have won 130,000 in twenty months." And marvel of marvels he is charging admission to his revival meetings. Page Billy Sunday in heaven!

Churches and Schools Alert

Our churches, eleven of them, the buildings of five of which were destroyed, are on the job, and our two schools in Tokyo have record enrollments. The Girls' School has an enrollment of 811 and the Boys' School has 932. Thirty-nine of the boys were baptised during the past year, and thirty-six of the girls. These schools are active evangelistic agencies.

Our Japanese brethren request us to send to Japan forty-six missionaries just as soon as we can find, train, and finance them. They feel that the opportunities which the church now faces in Japan are critical, are unprecedented, are not likely to recur in our day, and may not be long available if the church does not act promptly and vigorously. Our day of opportunity is here. We must not miss it.

Christian University in Japan

The Japanese have already contributed more than a million Yen (over $300,000) toward a Christian university in Japan, and have set 150,000,000 Yen as their goal toward this project.

Ten million dollars is the goal set by American Christians as their contribution to this project. The Christian university is sponsored by a joint committee from the Foreign Missions Conference in North America and the Federal Council of Churches. The proposal is for an international, interracial, coeducational institution at the highest level of education. James Fieser, for years executive head of the American Red Cross, is directing the American campaign.

THE Supreme Court of the United States made history and helped to put a firmer foundation under American democracy on May 3rd when it ruled that neither state nor federal courts can be used to enforce restrictive housing covenants. The vote of the court was 6 to 0, with three Justices abstaining. While Justices usually do not state reasons for abstaining from deliberations on a case, it is sometimes because of personal interest in the matter at issue or because, prior to reaching the Supreme Bench, they have represented one or another of the litigants or have represented others in cases where similar issues were at stake.

Promoting Animosity for Profit

Restrictive housing covenants are devices written into property deeds which prevent occupancy of property by persons of certain races, colors, or creeds. For example, in some communities property deeds carry a clause forbidding occupancy by Jews. In many sections Negroes may not live in certain areas. Some communities restrict against occupancy by Japanese, Chinese, or other Asiatics. In some cases these restrictions have been written into property deeds by real estate developers and promoters with a view of attracting a more exclusive clientele. In recent years some persons have made a business of promoting such covenants. The usual procedure is to select a neighborhood where persons of other races or colors might attempt to settle and visit each householder, warn him of the danger to his property interests from such an invasion and then get him to agree to join with his neighbors to write a restrictive covenant into the deed of his property. The agent usually collects a fee of $10 for this service. It is almost inevitable that fear of economic loss, prejudice, and racial animosity should become potent arguments in such a promotion scheme. Now that the Supreme Court has ruled that these covenants are not enforceable in law, the principal reason for their existence is taken away.

Giving Meaning to the Constitution

The May 3rd decision was handed down on a case brought by the National Association for the Advancement of Colored People. In his opinion Chief Justice Fred M. Vinson stated, "It cannot be doubted that among the civil rights intended to be protected by the Fourteenth Amendment are the rights to acquire, enjoy, own and dispose of property. Equality in the enjoyment of property rights was regarded by the framers of that amendment as an essential pre-condition to the realization of other basic civil rights and liberties which the amendment was intended to guarantee."

On May 10th, a second decision affecting a case appealed by the Rev. L. L. Dickerson, pastor of the Monroe Avenue Christian Church, Columbus, Ohio, reversed the Ohio courts and remanded for retrial a case wherein Dickerson was denied the right to occupy a house owned by his church for parsonage purposes but which was restricted against Negro occupancy by a clause written into the deed in 1926.

"The Work of the Ministry"

By A. E. CORY*

PARTNERSHIP of the human with the divine is as old as the creation of man. Religions, false and true, have made attempts through personal dedication to find some expression of a dedication to religious service. Men have as individuals or as classes given themselves to special service for their God or gods. This is true of the earliest medicine man, of the most cultured bedecked Brahman, or of the Buddhist priest with his head scarred by burnt incense. The list is long and almost without end. Ancient Israel with its priests and prophets is an example.

Then came Christ calling a handful of individuals, "Follow me and I will make you fishers of men." "If any man would come after me, let him deny himself, take up his cross and follow me." Then after years of experience, understanding and misunderstanding, came the command, authority and privilege, "Go into all the world and make disciples." It has taken the world twenty centuries to discover Christ's meaning of the word "world."

Then came the church and the indwelling holy spirit to give power and direction to the servants of God, who are called to his ministry. It was not a special class but a universal priesthood. Men were set aside by the congregations to carry out the work of this special call. "He gave some to be apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ."

The work of the ministry has been presented to the youth of the church, and it has been accepted by an unnumbered host following the varying ecclesiastical forms that the church has taken. One thing is common, the call and choice are for life, for total service. The dedication to work for and with God and Christ is complete.

THE elements that entered into the work of the ministry are many and varied. A great British minister was asked "What is the first requirement of a minister?" He answered, "The first requirement of a minister is that the young man must be consumed with the idea that he was a lost man and now is a saved one through Jesus Christ. He must carry that idea to the world.

Another great preacher was asked when a preacher should leave the ministry. He replied, "Whenever a preacher has lost the sense of lostness of the world and every individual in it—then he should not stay in the ministry."

An individual dedicating himself to the life work of the ministry must be conscious of his own imperfection and of Christ's power to use his very weaknesses to give him strength in order to carry on the work to which he has dedicated himself. Moody said, "God can strike a very straight blow with a very crooked stick."

Dedication, "to the work of the ministry" should be the most serious decision in life. It should never be made without the knowledge and understanding of what the ministry is and of all that is implied in the dedication of one's life to it. It is easy to maintain one's dedication to the ministry, if this is understood. But the fact is that it is so often not understood probably accounts for such a high mortality among ministerial students and the abandonment of the ministry by many older ministers. When one considers the discouragements, disappointments, disagreements, and in many cases the disheartening results, one does not wonder that so many leave the ministry, but why so many remain.

ALL honor to the host of preachers of the word of God who through the centuries have been loyal to their dedication to "the work of the ministry." The call of Christ has been clear, the work of world salvation has been obligatory and the dedication of his life to God and Christ has been complete. An older minister said in the writer's youth, "When a man leaves the ministry for money, position, or any selfish reason, he goes out to join Judas in the sale of Christ." You say this is perhaps too severe, for there are reasons of health and other circumstances of life which may make it best for a man to leave the ministry. But it should never be for personal profit or power. It should be clearly with Christ's approval.

In his dedication to the work of the ministry, one puts himself in Christ's hands and his life is the life of Christ. One minister was asked when he was making some notes in the morning if he was making out his program for the day. He replied, "No, I am putting down where I am to be Christ today."

Would you ever expect that man to go into business or politics? To him the work of the ministry is not simply another profession or a job.

One great leader said when offered a job that would mean leaving Christian service, "Gentlemen, you do not understand. To forsake Christ's work would mean I would not be reliable or trustworthy for any work."

One of the great needs of the church today is a great dedication of youth to the work of the ministry—not dedication secured under high emotional pressure, but dedication that is "a whole" of time and talent.

In every age, the one who dedicates himself to the ministry of the word must know God's word and will.

He must know that the supreme need of the world is to know God the Father and Jesus Christ the Savior. There must be the passion to take Jesus for the salvation of the world. There must be the continuing desire for the edification of the church, with daily rededication of himself by study and prayer. By such a means the minister will keep his contract with God and Christ of dedication to "the work of the ministry."

*Dr. Cory is professor of missions at the Butler University School of Religion. He was formerly Director of the Pension Fund of Disciples of Christ.

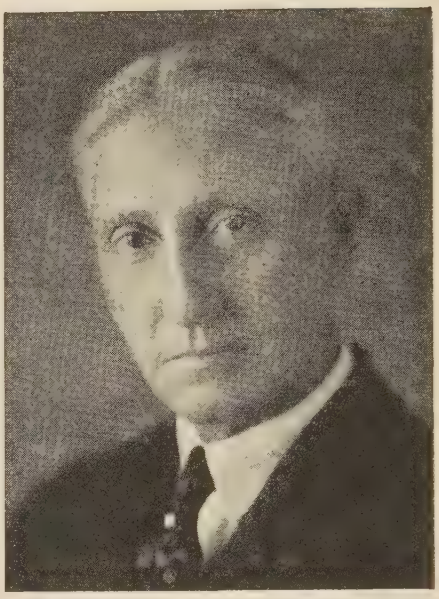
The Enlistment Is for Life

By CLAUDE E. HILL

THERE is a tradition that in the early days of the church candidates for baptism committed and dedicated their lives to the Lord Jesus Christ in these words: "I enlist with thee, O Christ."

It is assumed that when a person obeys the gospel—when faith in Christ flowers in repentance, the Good Confession and baptism—then this inward and outward commitment to Christian discipleship is not for a day, a month, or a year, but for *life*. Accordingly, no minister would baptize a person who would say: "Well, I'll try to be a Christian for one year and then I shall consider my obligation to Christ and the church as having been fulfilled." No such thing ever happened, so far as I know. People who are quite sincere in their acceptance of Christ do backslide, but that is another story. The enlistment is for *life*.

In like manner, no church would ordain a preacher with the understanding that a time limit—not disability or death—was set to his ministry. Preachers do, for one reason or another, give up preaching, but always the assumption is that ordination means life dedication to the ministry. The enlistment is for *life*.



In the 52 years which have followed Dr. Hill's ordination in 1896, he has given himself with singleness of purpose to the preaching of the Christian gospel. He has been pastor successively at Mobile, Valparaiso, Chattanooga and, since 1923, at First Christian Church of Tulsa, where he recently retired from official responsibility, but not from the ministry, which he regards as a life commitment.

Exodus from Preaching Ranks

The request for this writing came, I suppose, because I have given more than half a century to the work of the Christian ministry, and not because of anything outstanding or unusual resulting from these years of preaching. Another reason suggested was that through the years a considerable number of our younger men had, for various reasons, dropped out of the active ministry, and that this exodus from our preaching ranks continues. How pronounced this trend is I cannot say. But I can say something of the compelling factors that have bound me to this task over a long period of years. Readers are asked to pardon frequent use of the personal pronoun. After all, one can speak only of his own convictions and experience.

For many years I have been a preacher, calling men, women, boys and girls to enlist with Jesus Christ, our Lord. I have done this to the best of my ability, and will continue to do it as long as health and strength permit, because of a deep-seated conviction that under the leadership of Jesus Christ human life rises to its highest attainable level. This is a matter of both experience and long observation, and it is because of this conviction that I am a preacher. Then, it has been with me a profound belief that I could render to human beings, to society, to civilization, a larger, more enduring service as a preacher of the gospel than in any other occupation to which I could give my time and such ability as I possess. During these years of preaching I have encountered many cynics and Bohemian smart alecks, both men and women "who could say smart things but who had not lived great lives or done great things." As Albert Edward Day puts it they can "tear the saints to pieces" with perfect logic but they suffer from one small weakness in that they are unable to "make a saint," which, after all is said, is the test of any doctrine or philosophy of life, and of the contribution any man can make to successful, fruitful living.

Perhaps it is an overstatement to say that I have not been interested in building up an organization, in the whirr of wheels and the click of organizational machinery. But whatever my interest in organization and ecclesiastical machinery, that has always been secondary. My primary concern has been, and is, in the fact that the church by and through preaching and teaching the gospel of Christ, by its worship and its fellowship, lifts up human beings as nothing else does or can do—a lifting up that spans the years and reaches into what, for want of a better word, we call eternity.

More and Better Disciples Needed

During recent years we have had it dinned into our ears that the church, which is organized Christianity, has too much failed to integrate itself into the social, political and economic conditions of our time; that it has been too much concerned with personal salvation and not enough concerned with the salvation of society. There may be some cause for this complaint and criticism. But it is always well to keep in mind that only saved individuals can save society and civilization. "If the blind lead the blind, will not both fall into a ditch?" The church must integrate itself into the total life of the world. It must be cognizant of and project itself into all human affairs. For whatever affects human life is of concern to the church. Once Jesus said: "The Kingdom of God is like leaven." But we will make but a sorry out of this business of lifting up the world if we do not make disciples, more and more disciples, and better disciples.

Dr. Bernard Iddings Bell in some of his writings said this: "We have gone in for self-cultivation and

grown a crop of weeds. Culture implies a Cultivator superior to that which is being developed. A man can no more cultivate himself than a potato can cultivate itself." If Dr. Bell means, as I am sure he does, that culture of the right kind can only be achieved under the leadership of Christ, he is right. But man is not a potato. There is such a thing as self-cultivation. There is such a thing as growing in the grace and knowledge of Jesus Christ; and for this growing we, individually, and the Christian church, collectively, are responsible.

I recall that Dr. James I. Vance, for many years pastor of First Presbyterian Church, Nashville, Tennessee, and a great preacher, once said, "Preaching is the poorest business in the world, but it is the greatest work in the world." The poorest business, measured by returns in dollars and easy living, but done sincerely it is the greatest work to which a man can dedicate his time and talents—greatest because by bringing Christ to men and men to Christ, the preacher helps men, and by helping men, helps human society to rise above the level of material existence. And it is eternally true that man cannot live by bread alone. Our world has tried that and by it has been brought to the very brink of hell. That is a reason why I have been a preacher for more than half a century.

I think it was John Ruskin who was once asked this question: "Does the church ever save anybody?" And Ruskin's reply was: "The church saves everybody who is saved and everything in the world that is worth saving." I am not sure I have used his exact words, but that was the meaning of his answer. And this is a reason why I am a preacher and will stick it out to the end.

Temptation to Turn Aside

Of course, with the flow of years we come face to face with the temptation to quit and turn to other and more remunerative occupations. I dare say there are few, if any, of us older preachers who have not met and mastered this temptation. Inadequate financial support is one occasion for such temptation. The necessity of having to work with some narrow-minded people whose spiritual intelligence approaches the prenatal; the silly wrangling that often goes on in churches over matters of little importance; unjust and unfair criticism; the game of small politics often indulged in by some in the church; the disposition to overvalue youth and inexperience and undervalue the wisdom that is born out of years of service; the hunt for preachers who will "draw" rather than the effort to build churches that will hold—these and other items that discourage do often act to thin out the ranks of preachers of the gospel.

But it should be said that no work that is done well is done easily; that every occupation has its trials; that no road of human endeavor is smooth and the going always easy. Then why should we expect the work of the Christian ministry to be an exception? In the matter of economic security, our Pension Plan, if preachers are wise, pretty well takes care of this. Then, with growing intelligence and appreciation, our churches are becoming increasingly liberal in financial support of the ministry. Success in any life work is not handed out on a silver platter. And, after all is said, there is no human fellowship in the world as rich, as enduring, so filled with blessing as the shadows lengthen with the sinking sun, as the fellowship of the church of Jesus Christ.

Some years ago a cartoon appeared of the Judgement Day. It pictured two companies of people. One was a group of church people all ticketed to heaven. They were a pinch-faced, pale, emaciated, woe-begone looking crowd. They wore no smiles and half-dragged themselves along golden streets. The other was a hilarious, happy bunch, marching with quick step, "on their way to hell and glad of it!" Now, the reverse of that picture is the absolute truth. The church crowd is the smiling crowd, it is the singing crowd, it is the marching crowd. The church crowd is, by and large, the happy crowd, as it is the successful crowd. Pagans may indulge in jazz and do some whistling in the dark to keep up courage, but finally and at last it all ends in tears and sobs. There is a way that seemeth good to a man, but the end thereof is death—death to the human soul.

Helping to Know the Best

Kipling sang the lament of millions who know not Christ, who were "done with hope and honor" and the measure of whose torment was the measure of their youth because they "knew the worst too young." Now it is the high and holy privilege of preachers to enable not only the young, but all age levels, to know the best. And the best and highest we humans know is Jesus Christ. So I come back to where I began. Relating human beings to God through Jesus Christ by preaching and teaching the everlasting gospel is the greatest work in the world. It is that because it helps men stand on their feet; it faces men away from the jungle and toward the highest attainable level of life. It saves men from themselves by saving them to the Kingdom of God and enduring service to their fellows.

Over Against the Disappointments—

Of course there are disappointments, things to discourage, and a recurrent sense of failure. At times we do feel ourselves unequal and unfit for so high and holy a task. However, in my own case I have always been treated well, maybe better than I have deserved. And always I have had more trouble with myself than with others. I believe most preachers would say that. But over against all seeming hardships and disappointments put the approval of God; put the approval and appreciation of the best men and women of our world; put the fact that talent, given of God and acquired through patient effort, is set and geared to the highest and best we know—well, with that conviction who would want to quit?

Once when in Congress James A. Garfield is reported to have said: "I want the approval of the people of my district. But there is one man whose approbation I want more than that of any other person. That man's name is James A. Garfield. He is the only man I must eat with, sleep with, and at last die with." And I seriously doubt if any man ordained to the Christian ministry and who quits before quitting time comes, ever, deep down in his heart, gains by his action his own approbation. The enlistment is for *life*.

Does the Church Have a Conscience?

—Pension Fund Experience Says, "Yes"

By D. ERWIN SHEETS*

D. E. Sheets

DOES the brotherhood of Disciples of Christ have a conscience with regard to its disabled and aged preachers? The experience of the Pension Fund says that it does. Through the years, the churches have helped to create funds totaling $5,378,283.77,† that have been disbursed to disabled and aged ministers, missionaries, their widows and minor children.

From the beginning of Ministerial Relief to the present, there have been 1,288 individual recipients of Ministerial Relief grants. In 53 years, $1,908,686.22 has been sent these needy servants, an average of $1,481.90 per recipient. All of this money has been provided by individuals and churches.

1919 Pension System

The 1919 Pension System, in which 881 ministers were enrolled, was closed to membership June 30, 1928. Through the years, $1,070,253.95 has been paid to beneficiaries. Though some of this money has come from members' dues, the larger portion has been derived from interest earnings and gift money received from the churches. All money received by the Pension Fund as a result of the Crusade for a Christian World will be used to help fund the 1919 Pension System. It is estimated by the Pension Fund's Consulting Actuary that the last benefit under that system will not be paid before 1990.

Pension Plan Since 1931

Since the beginning of operation of the Pension Plan, January 1, 1931, $2,399,343.60 has been paid in benefits. This amount was received by 1,503 persons, and has helped provide material comfort for several hundred dependents, in addition to those to whom the benefits were paid. Besides the members' dues and interest earnings, the church's 8 per cent dues, and the individual's and church's gifts to the original effort of 1930 and to the partial funding campaign of 1938 have had much to do with making these benefits possible.

Planning for Future

Even so, the whole story has not been told. The churches have not only helped to create funds of more than five and one-third millions that have been spent; they have also had a significant share in helping to create assets of $8,325,489.82 to provide for the payment of future pensions for 3,808 active members of the Pension Plan.

Yes! Pension Fund experience says emphatically, "The church has a conscience." It has been interested in what has happened to its disabled and aged ministers in the past. It is manifest in the help provided for those preachers still living who are in need and are too old to serve. Moreover, by its support of the ministry in the Pension Plan, the church is proving its concern for the servants of today by helping them prepare for the old age of tomorrow. Once again, the church is proving to the world that there is no substitute for a Christian conscience.

*Mr. Sheets is a Special Representative of the Pension Fund of Disciples of Christ.

†All figures as of May 31, 1948.

New Study on Ministerial Ordination

THE Committee on Effective Ministry of the Home and State Missions Planning Council of Disciples of Christ has just issued a new booklet entitled, *License and Ordination of the Christian Ministry.* This booklet replaces the Planning Council's former booklet on *Ordination* and is regarded as a distinct advance.

Reading Course Outlined

The booklet contains a suggested three-year reading course for ministerial candidates who have not had at least four years of college work. Information concerning the way in which this course may be supervised is available from the offices of state secretaries or from that of the department of church development and evangelism of The United Christian Missionary Society. The booklet itself may be secured at a cost of ten cents from the Society's sales literature section.

Recommendation of License

Through this new publication, the Committee on Effective Ministry recommends the larger use of ministerial license, reserving ordination in the main for those who give themselves completely to the Christian ministry and who have completed their educational preparation for this calling.

Certificates Available

Because of this recommendation, the Committee has thought it desirable to make available a "Certificate of Ministerial License." These are being placed in the hands of state secretaries and deans of seminaries and college departments of religion. The license is for one year. The forms are issued without a charge.

Toward Higher Standards

The Committee on Effective Ministry is hopeful for a further development toward more uniformity in ordination practices among churches of Disciples of Christ. It hopes that standards applied to candidates may be raised and that the actual service of ordination may be an enriching and rewarding experience.

Records of Distinguished Service

By HAZEL A. LEWIS*

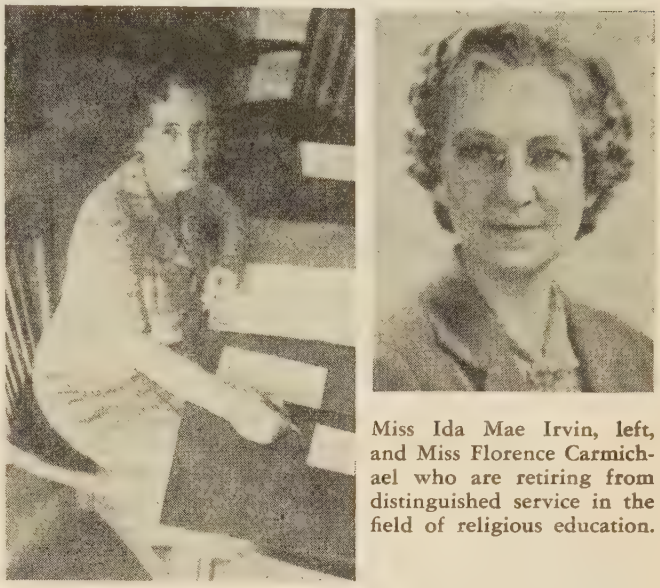
IT IS not often that one is given the opportunity to write an article expressing appreciation of friends who are very much alive and far from any evidence of retiring from the world, even if they are retiring from jobs they have held over a considerable period of time. In fact, it speaks well for the field of religious education that two persons can work in it strenuously and effectively for so many years and come through as vitally alive as are Florence P. Carmichael and Ida Mae Irvin. Continued contacts with children, and with other teachers of children, undoubtedly account for this in part. The joy of serving a cause in which they believe profoundly, and the fellowship with like-minded Christians in churches everywhere, have contributed largely to this triumph of mind and spirit over the weariness of the flesh.

It was about thirty years ago that I was sent to Indianapolis to interview a young school teacher from Bloomington, Indiana, who was thought to have possibilities as a state director of children's work. Garry L. Cook, then director of religious education for the Central Area, had found this young woman serving as primary superintendent in her own church and felt that her enthusiasm and skill as a teacher would make her helpful to other teachers. We agreed in this and, in 1920, Florence P. Carmichael became the first full-time state director of children's work among our churches, a position in which she served with genuine ability until 1928 when she became director of children's work in the department of religious education of The United Christian Missionary Society.

During Miss Carmichael's administration, the committee plan was set up, in which all the persons responsible for children's work and organizations in the United Society planned together and cooperated in carrying out the plans.

State committees of children's work, with state and district chairmen, were set up and directed by Miss Carmichael in cooperation with the director of children's work in the department of missionary organizations. The *Children's Work Bulletin,* which was prepared jointly and sent to these state and district workers, was originally developed by Miss Carmichael and always dear to her heart as a means of contact with the field. Laboratory schools grew in number and effectiveness under her leadership.

But the service for which she will be remembered longest was through her contacts with children's workers in local churches when she stirred them and other church leaders to make better provision for the children. Many hundreds of children are taught each week in attractive rooms, by interesting and skilful teachers, because Miss Carmichael visited their church and helped the workers to see the possibilities in the situation and in themselves. It is in this, rather than in organizational achievements, that she has found her greatest satisfaction, we are confident.



Miss Ida Mae Irvin, left, and Miss Florence Carmichael who are retiring from distinguished service in the field of religious education.

At her home in Indianapolis with her dear mother and sister she has the esteem and best wishes of a host of friends and former co-workers.

IT WAS more than halfway across the continent and a number of years before the events described above that I first met Ida Mae Irvin. She was director of religious education in the First Christian Church in Seattle and we were there conducting a school of methods which was one of the early forerunners of the training schools being held throughout America. Miss Irvin's vision of an educational program for a church was prophetic, and her patient attention to details which never obscured her view of the larger ends sought was evident then as it is now. In 1914, Miss Irvin came to the Christian Board of Publication where she served in various editorial relationships including work on *Front Rank* and other publications. Everything she did advanced the educational ideals of the Christian Board and its Sunday School Editorial Department. Education pamphlets and other services to the church were developed under her guidance; and the editor, Marion Stevenson, relied upon her wisdom and ability in these and other matters. Her humility made it necessary to urge her to do many of the things she hesitated to attempt but proved entirely capable of doing. One thing was certain, she would never tell any worker how to do something she had not done herself. She was always interested in finding other people who could do things and opening the way for them.

In 1930, Miss Irvin went to the department of religious education of the United Society where, as assistant in leadership education and later as its head,

(*Continued on page* 21)

*Miss Lewis is editor of children's publications for the Christian Board of Publication.

Robert Tobias saw in Yugoslavia scores of partly destroyed churches like the one above, left, and numerous others reduced to rubble. When Tobias and Dean Glumac of the Orthodox seminary in Belgrade visited some of the churchless villages, people flocked around them, eager to talk with the dean (above right) about their church.

"Lift Up Your Heads, O Ye Gates"

By ROBERT TOBIAS

EDITORIAL NOTE: Robert Tobias, Disciples representative with the Department of Reconstruction of the World Council of Churches, has carried responsibility for establishing fellowship with the Orthodox and Protestant churches of Yugoslavia. This article was written after a visit to Yugoslavia early this year. The trip described in this article was made with Vice Dean Glumac of the Orthodox Theological Seminary in Belgrade.

ONE day we were offered the services of a jeep by the Ministry of Religious Affairs. Our proposed journey was sixty miles southwest of Belgrade to visit Orthodox churches, then north across the Danube among the Protestant churches. Our driver was a twenty-year-old who had formerly been with the U. S. Army at Trieste. Fortunately for us he was a good driver and the jeep was in good condition for we went over roads and through gulleys and over mountains and across fields that any ordinary person would have called impassible. I could understand readily why the priests had little use for bicycles.

Our first stop was at a famous Serbian Orthodox monastery which had been plundered by Ustashi (collaboration army) and later requisitioned by the state as a children's rest center. The chapel had been stripped almost bare. Gold and silver relics from the fifteenth century were stolen from the icons and crypts. In a corner of the cloister looking out over the chapel, boys were grouped around a table discussing boys' problems as anywhere, and receiving duty assignments for the day. The boys themselves carried most of the responsibility for the center.

Proceeding from here, we started a long climb up over the mountains to a second monastery which had been in the center of heavy fighting. We passed through a number of muddy villages, past caves in the cliffs which had been hewn out for human inhabitants, and out across open fields and muddy paths. Dropping down on the other side of the mountain we came upon a village of new white houses. The village had been completely destroyed. With state help, the people had rebuilt their houses and were now clearing up the rubble.

As our jeep ploughed up the muddy street, people flocked around. Professor Glumac got out to ask if we must have a key to visit the monastery-church above the village. Apparently he said to someone that we were interested in reconstruction. One woman and an elderly man who seemed to be the spokesman for the village plead with him, "Sirs, if we could only have our church and our priest—just one priest and a small chapel—we would have everything. We cannot walk across the mountain to the next church."

As we climbed up the hill to the monastery, they followed, showed us through the monastery with great affection and persisted in their pleading for "just one priest and a little room."

It is unlikely that the Orthodox church will rebuild the monastery, possibly even set up a provisional chapel, for years to come. There are too many vil-

"... with great affection they showed us their destroyed church."

"Sirs, . . . just one priest and one little room."

lages in the same condition.

And the number of destroyed churches? "Enormous," they said. In the diocese of Karlo-Vac alone, 173 out of 189 churches were burned and destroyed. It will be two years more before emergency needs can be sufficiently alleviated so that even preliminary consideration can be given to rebuilding churches.

Heading on toward Novi Sad we came to another large monastery which once was comprised of fifty men. The buildings are utterly demolished. The walls serve as wind-break for sheep and the priests have been dispersed, some among refugees, some killed, some unknown. The land is idle or used by the state. A kind of life has gone out of an old shell—who can say what kind of new life may enter?

Incidentally, no key was necessary; the walls and gate were now piles of rubble.

Records of Distinguished Service

(*Continued from page* 19)

she has planned and carried on a program which has raised the level of work in large numbers of our churches. She has planned and directed the operation of the "Guided Study and Experience" method of training, a unique way of making courses of study available to workers even when there was no training class. She has made the "In-Service Training" program something of which our educational forces can be proud. She has conducted local church "clinics" which have set a pattern of work that will grow with the years.

Her quiet encouragement, her insistence upon high standards of work have given the educational program of the brotherhood a quality it would not have had without her. When she retires this fall she will be missed, but her influence will continue to be felt.

Both Miss Carmichael and Miss Irvin have been active in committees and advisory sections of the International Council of Religious Education, where their leadership will be missed.

These two good friends have lived together in an apartment in St. Louis which they made a gracious home, giving pleasure to all the friends who experienced its hospitality.

THE six months' visit of Principal William Robinson of Overdale College in Birmingham brought many blessings to the Disciples of Christ in America. Certainly, the one of most permanent worth is the contribution made in his lectures at the School of Religion, Butler University, which have recently been published by the Bethany Press, *The Bible Doctrine of the Church*. Dr. Robinson, the leading scholar of the Churches of Christ in Great Britain, has produced an able book which serves to underscore the fact that the Disciples of Christ in America have done very little scholarly work in this field. We have debated on the form and nature of the sacraments and argued over the validity of the forms of practical work through the church, but the theory of the church itself has not concerned us overmuch.

The one assumption among many Disciples is that there is a fixed pattern for the church in the New Testament. Dr. Robinson is too much of a scholar to support this conservative position. There is the opposite assumption that the church was the product of a natural reaction of the apostolic band to the events of the life and death of Christ and that it subsequently took on various forms as it faced differing situations and functions. This view has the scholarly support of Canon Streeter. Dr. Robinson thinks that this position is "whimsical." What the author does do is to trace carefully the idea of the church through the teachings of Jesus, and of Paul, and of the Johannine writings, with chapters on the nature of the church, the problems of the church in history, and the "divine-human" relationship implicit in the life of the church. His method is critical and textural and it has a wide range of reference in the history of the church, both Catholic and Protestant. His scholarly references are numerous, many of them British, as one would expect from this author. He takes a hopeful view of the ecumenical movement, but does not expect it to come from a watered-down and empirical concept. Rather, he sees it coming as the natural development of the apostolic heritage originating in Christ and revealed in the Scriptures.

There are twenty pages of text which the author subordinates by putting it into the appendix which we wish he might have included in the body of the work. There are many sentences in this book which we think have assumptions scarcely justified by the text or the argument, but this does not detract from the general merits of one of the ablest books on the church which we have read in the last few years.

THE present-day ecumenical movement was built upon the foundations laid by such leaders for Christian union as William Adams Brown, Peter Ainslie, and Bishop Brent. All of these men were the leaders of our American Protestantism. To know more about them is important. Alexander C. Zabriskie has written a biography of Bishop Brent of the Episcopal church. The title is *Bishop Brent: Crusader for Christian Unity*. While it gives a rather good biographical sketch of the bishop's varied life, the center of interest is on his work for unity. He goes into much detail in pointing

(*Continued on page* 44)

Hawaii—Far Western Outpost

By EDITH M. NOFFSINGER*

First Christian Church, Honolulu, Hawaii, "the church beautiful."

THE first Christian missionaries came to Hawaii in 1820, barely a century and a quarter ago, in response to the Macedonian call of a few young Hawaiians who had ventured forth on New England trading vessels. The task of learning the native language and reducing it to written form was started while these sturdy men and women of God sailed the seas—164 days from Boston around the Cape of Good Hope.

Upon arrival, the missionaries found a people ready, even eager for the Christian message and way of life. Their whole system of tabu had fallen to pieces only the year before, and with it their ancient religion. They were literally a people without a religion.

With apostolic zeal, the missionaries set to work. Results were forthcoming. By 1822, they had learned the language and completed the alphabet. Within ten years the New Testament was translated and printed; and nine hundred schools, using native teachers, enrolled forty per cent of the adult population. By 1846, eighty per cent of the people could read. Through the interest and influence of the chiefs, Christianity soon came to be regarded the national religion, practically if not officially. Individual acceptance came more slowly—but surely. Within twenty years, one-fifth of the population was numbered within the church fold.

Thus, the story of the advent of Christianity in Hawaii reads like New Testament accounts of the early church, from our vantage point. The Christian courage and faith of the missionaries were matched by equal measure of fine courage and faith among the Hawaiians. The fruitage was rich and good. White missionaries from the mainland were accompanied by Hawaiian missionaries in inaugurating a mission in Micronesia in 1851, and in the Marquesas in 1853. The fruits of their labors testify even yet to their Christian lives and service, as island peoples plead for the return of their missionaries since their political liberation.

The picture of Christian progress in Hawaii was disrupted by new and disturbing factors at an unfortunately critical time of transition, when the missionary fathers and mothers and the grand old chiefs were passing. Due largely to pressure at home, the American Board of Missions turned over its responsibilities in 1863, to the newly organized Hawaiian Evangelical Association. The low ebb of population at that time necessitated the importation of laborers to meet the needs of the growing sugar industry. First came the Chinese, mostly men of the Confucian religion, and later large numbers of Portugese, mostly Catholic. Still later, the spectacular growth of the pineapple industry brought more workers—a considerable number of Spaniards, Puerto Ricans and Koreans, and larger numbers of Filipinos and Japanese.

These immigrations brought great numbers of uneducated and menial laborers to complicate Hawaii's social, moral and religious development, even while they bent their backs in cane and pineapple cultivation. They have constituted new elements of population which have called for renewed, enlarged and more varied religious efforts, just when the passing of the old order, with its tendency of reversion, had removed many of the hindrances to religious progress among the Hawaiian people.

Through the years, as the immigrants came from various Christian lands and foreign mission areas, their own churches have come to minister to them and to help preach the gospel to those still unevangelized. So today, the church roster includes not only the Congregational-Christians, heritage of the first missionaries, the Catholics who came in 1839, the Episcopalians for whom Queen Emma petitioned Queen Victoria in 1862, and the Mormans who arrived in 1850. There are also Methodists, Baptists, Lutherans, Pentecostals, Seventh-Day Adventists and many others, each with one or many congregations. Disciples of Christ have two congregations,† both in Honolulu. Disciples from China, Japan and the Philippines find church homes in congregations of their racial groups, such as the Community Church (Chinese), Makiki Christian Church (Japanese), and the Filipino United Church. Or, they are welcomed into the fellowship of one or the other of the congregations mentioned above.

All told, there are 305 congregations and forty church institutions in Hawaii. And, the task confronting Christians in all of them is fully as challenging and as urgently vital, but even more complicated than that faced by the early missionaries. They of today labor not among an isolated people, but in the veritable melting pot at the crossroads of the Pacific.

*Formerly missionary to the Philippines. Now, Adult Education Supervisor in the Department of Public Instruction of the Territory of Hawaii. This article will be helpful to those participating in the current interdenominational mission study.

†First Christian Church in Honolulu supports Dr. Margaret Smythe in Nanking, China, as their Living Link.

They preach now not just to the one people, so religious by nature that they would go more than half way to meet the messengers of God, but to a polyglot population, many of whom cling to the religion of their ancestors and strive tenaciously to hold their children to the same loyalties. Buddhism is active and matches the YMCA and YWCA with their YBA.

The leaven of Christ and his teachings verily does continue to work in Hawaii and with splendid fruitage, even though his workers today may sometimes feel almost frustrated by the combination of problems so like those of the foreign field and the very same problems that plague the church in any modern, sophisticated community where present-day paganisms seem to lurk constantly within religious complacency.

Here, the more largely represented denominations carry on through carefully supervised organizations. Local congregations have the usual church services and the regular community activities, with evangelism and missions given their rightful places as a matter of course. Some fifty-five churches and organizations in Honolulu join forces in the Honolulu Council of Churches, and a lesser group in the Council of Church Women with its regular program. The young people work together in the Christian Endeavor Union, the youth conferences and rallies, and several other less comprehensive though more intense groups.

The Honolulu Council of Churches program includes many phases of effective cooperation: week-day religious education, radio ministry, the united church canvass, leadership training schools, social action, Christian comity, youth work, and a series of annual special services, such as the ecumenical worship in the Kawaiahao church on World Communion Sunday, the open air Christmas pageant at Iolani Palace (the Territorial capitol), and the Easter Sunrise service on Punchbowl, the extinct volcano crater overlooking the city.

The week-day religious education program in the public school underwent its first major readjustments in Hawaii almost a year before the Supreme Court declared "released" time to be unconstitutional. The seven full-time religious education teachers in Honolulu were replaced by eighty-seven different persons who taught one hour per day from one to five days per week in thirty schools during the past year. What can be done next is still under consideration, but religious education must go on. Both public interest and sincere Christian concern seem intense enough to indicate widespread agreement with the Honolulu *Star-Bulletin* which asserts, "It (the Supreme Court decision) was a blow to the *mechanics* of the week-day religious education program, but not to the *principle.*"

Yes, Hawaii *is* an outpost of Christianity! The most western outpost for American Christians! It may or it may not be as Christian as the rest of America. But, like America and the rest of the world, Hawaii desperately needs to share actively in the Crusade for a Christian World. Every Crusade goal is as valid here as anywhere. Locally, as elsewhere, "the field is white unto the harvest." Earnest Christians here, too, are deeply conscious of their own deep need for a resurgence of Christian life, personally and for the whole Christian fellowship. Such a resurgence can and truly will come to Hawaii and around the world when those who wear his name enter fully into the tireless labors and the beautiful passion of the Lord, through evangelism, Christian education, stewardship, cooperation and fellowship with other Christians in *world* missions toward the larger obedience to the Great Commission.

The islands of the Southern Seas are at our doorstep, and the whole world is nearby. Hawaii *is* the western frontier of American Christianity indeed.

Left, Kawaiahao Church, "cathedral of Hawaiian Christians," is made of coral blocks. First Chinese Christian Church, below (Congregational), is an example of native architecture.

San Francisco and the Disciples

By J. EDWARD MOSELEY*

DISCIPLES of Christ, like most other Americans, have a sense of adventure. In recent months, mention of San Francisco, host city for the 1948 International Convention of Disciples of Christ, September 25-30, has caused a quickening of interest and no small amount of anticipatory excitement. For San Francisco is a city of adventure, dating from before 1776, often enshrouded with fog, made famous by the gold rush of '49 and other dramatic history, financial titans and the Golden Gate.

San Francisco, covering a small area on the largest land-locked harbor in the world, is jammed like any other American city these days. However, firmly convinced that it is the nation's best city, it remains unconcerned about those with larger populations. With upwards of 800,000 people, San Francisco is the heart of the Bay Area, home to approximately 2,500,000 persons.

No approach to San Francisco brings a greater thrill than that which comes from the Golden Gate Bridge, the world's longest and highest single-span suspension bridge. On a clear day it is a truly exciting experience to cross the Bay via either that span or on the bridge to the East Bay, a span eight and one-quarter miles long, now nearly paid for because of the immense amount of traffic it carries.

Varied Centers of Interest

Among the sights of real interest to San Francisco visitors are the rambling cable cars; Chinatown, just off the main shopping district, with its telephone exchange of Chinese architecture where calls of 2,200 subscribers are made by name instead of number; the refreshing flower stands on downtown street corners; the eight-mile-long waterfront called the Embarcadero with long labor struggles that are a part of the city's charm; Fisherman's Wharf with its epicurean delights; Golden Gate Park; three miles of Market Street with four dilapidated trolley lines where one risks his life at each step; Union Square with its underground garage accommodating 1,700 automobiles on four levels; Grace Cathedral, still part promise, atop Nob Hill; Telegraph Hill, providing a breath-taking view, nearly as excellent as that from the lounge on top of the Mark Hopkins Hotel, of the two Bay bridges, the piers and islands; the Palace of Fine Arts, considered the most outstanding structure in California; the United States Mint on a cliff of solid rock; the only municipal-owned opera house in the country where the city-subsidized symphony orchestra plays, and where opera and concerts are given; and the Presidio, largest military post in the limits of any city.

San Francisco is justly world renowned for its variety of eating places. One can stuff himself with exotic or simple (but always expensive!) foods in foreign restaurants like Omar Khayyam's or those in Chinatown, or others on intriguing Maiden Lane, in out-of-the-way spots and artistic shacks, at Fisherman's Wharf, or the Cliff House overlooking Seal Rocks and the Pacific.

San Francisco's colorful Chinatown—the largest Chinese community outside Asia.

The tourist on his first trip to California or the San Francisco area will not wish to neglect visiting the John Muir Woods and coastal redwoods a short distance north, Yosemite National Park and the Sequoias to the east, Stanford University with its 8,000-plus acre campus at Palo Alto (with its famous tall redwood tree), the Campanile across the Bay at one of the largest universities—the University of California in Berkeley, and the Monterey Peninsula, 125 miles south of San Francisco with scenery that is "out of this world."

A city of noted natural beauty, of cool climate[1], and gay people, San Francisco has remarkable resources in its people of diverse races and nations.

Famous personalities are numerous in San Francisco's past and present. In addition to Bret Harte, Mark Twain, Jack London, Robert Louis Stevenson, one thinks of the railroad magnates, Leland Stanford, Mark Hopkins, Collis P. Huntington and Charles

*Mr. Moseley, editorial associate of WORLD CALL, lived for a year in the San Francisco Bay area.

[1]There is much fog and invigorating ocean breezes in San Francisco, but the mild climate with no extremes is at its best in September with topcoats comfortable in the evenings.

Crocker. Then there are William Saroyan, Henry Kaiser, A. P. Giannini of the Bank of America, Governor Earl Warren, now a candidate for the Vice Presidency; Benjamin Bufano, eccentric scupltor who designed the buffalo on the American nickel, and Harry Bridges, leader of the longshoremen. Gertrude Atherton, prolific author, died there recently at the age of ninety.

The San Francisco visitor usually finds only one drawback—it is difficult to leave.

Origin and Growth of Disciples

The first west coast International Convention of Disciples met in San Francisco on August 18-24, 1905[2]. Then and across the years of the past century, Disciples were not numerous in Northern California. But world-renowned personalities and prominent brotherhood ministers have emerged from and rendered sacrificial service to churches of the area.

Thomas Thompson of Missouri was the first known Disciple in California. He arrived in September, 1849, and the next spring baptized his first convert at Coloma on the south fork of the American River where gold was discovered in December, 1847, by John W. Marshall. He organized California's first Christian churches at Stockton and Santa Clara shortly after 1850. The first church building was erected at Gilroy in 1857.

The first state paper, the *Western Evangelist,* appeared in 1858. In 1867 the *Pacific Gospel Herald* began publication as a premature weekly journal, one of the first among Disciples anywhere; its editor, S. K. Hallam, was also the first state secretary. The first California convention met at Stockton in 1855. This Northern California gathering has always been a delegate convention with official representatives from the churches.

It was in 1883 that the first state evangelist, the late Robert L. McHatton, and the first religious education director, were employed. The women, through the California Christian Women's Home Missionary Society, began their cooperative work in 1878, later supporting the Chinese Christian Mission in Vallejo and San Francisco.

Early Colleges

Northern California Disciples were proud of their early church colleges. Hesperian opened at Woodland in 1861; Pierce Christian began in 1874, and Christian College at Santa Rosa in 1872. The investment in these institutions was later placed in the Berkeley Bible Seminary that started in 1896. Support today is given to Chapman College in Los Angeles.

The first governor of California, elected in November, 1849, was Peter Hardeman Burnett, an ardent Disciple in his early years. T. H. Laine, step-son of Thomas Thompson and an elder at Santa Clara, served in the 1879 California Constitutional Convention. E. W. Taylor, a United States Senator and Supreme Court Justice, and the famous poet, Edwin Markham[3], were graduates of Christian College at Santa Rosa, Luther Burbank's home town. John Muir, the renowned California naturalist, who grew up in a staunch Disciple home, lived for years at Martinez in the San Francisco Bay Area.

It was in San Francisco in 1903 that Dr. A. L. Shelton, later martyred missionary to Tibet, was ordained as a missionary-evangelist at his own request. The ceremony was held at the First Christian Church, with Judge Durham, E. W. Darst and Walter M. White officiating.

A group of Disciples began meeting in San Francisco as early as 1856. In 1863 there were nineteen members of the congregation. The first building was dedicated in 1887. As early as 1860, Disciples met in Oakland homes; the present First Christian Church there stems from that loyal group. West Side Christian Church in San Francisco began in 1892; the building, which survived the earthquake and fire of 1906, was dedicated in 1904.

Names of famous brotherhood preachers are closely woven into the fabric of San Francisco Bay Area Discipledom. A few of the more widely known are Robert Graham, T. P. Haley, W. A. Belden, C. A. Young, R. L. Cave, Walter M. White, H. P. Shaw, D. Pat Henderson, James Small, E. B. Ware, Morton L. Rose, W. F. Reagor, H. O. Breedon, T. D. Garvin, George W. Brewster and Vaughan Dabney.

State Leaders

Galen Lee Rose is the present Northern California secretary for Disciples. Mrs. E. M. Pollard is secretary of missionary education-organizations. Alvin W. Braden is evangelism director; Lauren E. West, religious education director and Mrs. Idalene M. Raab, director of children's work. A vice-president of the 1948 San Francisco International Convention is Milo J. Smith, former secretary in Northern California.

Jack Finegan is a Disciple member of the faculty at Pacific School of Religion in Berkeley, the West Coast's most significant interdenominational seminary with which Disciples cooperate. Abbott Book, Disciple educational director and collector of religious art, has for six years directed the affairs of the Northern California-West Nevada Council of Churches as executive secretary in San Francisco. J. Munroe Warner, yet another Disciple, formerly directed the East Bay Interfaith Fellowship.

There are now about 17,000 Disciples in Northern California. New congregations are starting and new and improved buildings are planned or under way. Contrary to the desires of many, there are separate colored congregations even though several "white churches" of the area have a few Negro members. The record is just as Christian in regard to Japanese Americans.

Soon now, San Francisco will be host to Disciples sincerely testing old ideas, searching for new ones in the ageless but inspired crusade to which earnest Christians must continue to give gladly of life and possessions until all men become Christian. San Francisco should become for all Disciples a springboard to more action in A Crusade for a Christian World.

[2]Subsequent conventions were held in Los Angeles, July 18-25, 1915; in Portland, July 4-11, 1911; and in Seattle, August 8-14, 1929.

[3]In Oakland, in 1898, Markham wrote "The Man with the Hoe," considered the world's greatest poem in that it proclaims mankind's deepest social longings. Markham was baptized as a Disciple near San Jose.

World Call Ten Percent Legion

THESE 1,012 churches have sent in, between July 1, 1947, and June 30, 1948, subscriptions totaling 10 per cent of their resident memberships, as reported in the 1947 Year Book. Those starred (*) have achieved the distinction of securing subscriptions from 20 per cent of their members. States not mentioned had no churches qualifying.

	No. of Subscriptions	Per Cent Subscribing
Alabama		
Athens	39	16
*Cullman, First	32	21
Decatur	23	16
*Dothan, First	20	23
*Eutaw	17	31
Fairfax	19	13
*Falkville	18	72
*Florence, Central	53	35
*Gadsden	33	20
Jasper, First	18	15
Montgomery, First	45	11
*Plantersville, First	15	37
*Selma, First	65	20
Tuscaloosa, First	29	17
Arizona		
Glendale, First	12	11
*Mesa, First	40	34
*Willcox, First	10	25
*Yuma	30	27
Arkansas		
*Arkadelphia	19	29
*Benton	11	29
DeQueen, First	24	16
Flippin	10	13
*Forrest City	18	20
Harrison	37	11
Hot Springs, First	80	14
Jonesboro, First	38	12
Little Rock, Pulaski Heights	54	15
Little Rock, Wright Avenue	22	10
*Marianna, First	17	22
*Newport, First	18	20
Ozark	13	14
Paris	18	12
*Russellville	60	28
*Springdale	30	24
Stuttgart, First	44	13
*Wynne	30	57
California, North		
Alameda, First	24	10
Berkeley, University	66	13
Chico	26	10
Corning	14	10
*Dinuba, First	40	20
*Eureka, First	44	20
Fortuna	12	10
*Fresno, Belmont Avenue	121	24
Fresno, First	76	10
Gridley	14	14
*Hayward	32	20
*Hollister	18	23
*Lodi	57	29
Madera	15	12
Modesto, First	87	10
*North Sacramento, Del Paso	41	24
Oakland, First	92	14
Oakland, Mills Terrace	31	15
Pacific Grove	17	16
Palo Alto, First	22	11
Porterville	39	16
Redwood City	17	16
Sacramento, Freeport Blvd.	24	10
San Francisco, First	82	19
Sanger	48	19
San Jose, First	71	13
San Leandro, First	14	12
*San Mateo	14	39
*Santa Cruz, Garfield Park	48	42
Selma	24	10
*Turlock	101	40
*Watsonville	55	27
*Winters	14	23
California, South		
Alhambra, First	133	12
Arlington	27	15
Beaumont	12	15
Covina	25	13
East San Diego, East Side	43	11
Fullerton, First	84	15
Gardena, First	32	18
Glendale, Central	151	14
*Glendora	55	21
Hemet	15	11
*Hollydale	27	23
Long Beach, Bixby Knolls	15	12
Long Beach, East Side	108	16
*Los Angeles, All Peoples	33	58
*Los Angeles, Cypress Park	44	20
*Los Angeles, Eagle Rock	29	21
Los Angeles, Highland Park	87	13
*Los Angeles, Hollywood-Beverly	327	20
Los Angeles, Manchester Ave.	17	12
Los Angeles, Monroe St.	18	10
*Los Angeles, Western Ave.	25	48
*Los Angeles, Wilshire	285	21
Lynwood, First	16	12
Monrovia	65	15
North Hollywood, First	47	12
North Long Beach	39	19
Ocean Park	23	16
Oceanside, First	31	18
Ontario, First	73	16
Orange, First	59	10
Pasadena, Central	114	12
Pasadena, Bethany	45	15
Paso Robles	13	10
Pomona, First	115	12
Redlands, State St.	34	15
Redondo Beach, S. Bay	34	13
*Rialto	16	24
Riverside, First	79	11
San Bernardino, First	92	14
San Diego, Central	102	12
San Diego, Vista La Mesa	11	15
San Dimas, First	13	12
San Pedro, First	63	17
*Santa Ana, Orange Ave.	22	29
Santa Barbara, First	38	13
Santa Paula	28	18
*South Pasadena	33	37
Taft, First	10	10
Torrance, First	29	11
*Tujunga, Foothill Blvd.	27	30
*Van Nuys, Central	159	20
Ventura, First	29	11
*Victorville	29	27
Whittier, First	130	12
Canada		
Vancouver, British Col., Central	17	18
*Portage la Prairie, Manitoba	10	20
*Winnipeg, Manitoba, Home St.	33	23
Halifax, Nova Scotia, North St.	15	16
Guelph, Ontario	13	15
Owen Sound, Ontario	18	19
Ridgeway, Ontario, Windmill Point	11	16
*St. Thomas, Ontario	22	21
*West Lorne, Ontario	24	35
Windsor, Ontario, Giles Blvd.	26	14
Charlottetown, P.E.I., Central	17	12
Summerside, P.E.I., Central	14	11
*Milestone, Saskatchewan, First	10	100
Colorado		
*Alamosa	17	57
Ault	19	15
Canon City, First	37	10
Delta	10	15
Denver, Central	236	13
*Denver, East Side	43	29
*Denver, South Broadway	186	25
Denver, University Place	13	10
Fort Morgan, First	61	17
Grand Junction, First	48	11
Las Animas	18	13
*Manzanola, First	25	25
Montrose, First	17	14
*Palisade	22	30
Pueblo, Park Hill	23	11
*Salida	32	22
Sterling	27	13
Wray	34	12
District of Columbia		
Arlington, Virginia, Pershing Dr.	16	10
*Bethesda, Maryland	13	33
Washington, D. C., Minnesota Ave.	31	11
*Washington, D. C., Park View	80	27
Washington, D. C., Suitland	11	18
*Washington, D. C., Tacoma Park	30	22
Washington, D. C., Third	15	14
Vienna, Virginia, Antioch	11	17
Florida		
Bartow, First	11	10
*Bradenton, Central	21	33
Gainesville	23	18
*Haines City, First	25	29
Jacksonville, First	77	16
Miami, First	200	16
Ocala, First	20	16
St. Petersburg, Mirror Lake	80	14
Sanford, First	16	13
*Sarasota, First	47	31
*Sebring	18	56
*South Jacksonville, South Side	25	20
Tallahassee, Capitol	23	14
Tampa, First	105	16
Winter Haven, First	48	15
Georgia		
Americus	13	10
Atlanta, Community	35	13
Atlanta, First	185	19
Atlanta, Peachtree	185	12
Atlanta, West End	31	17
Bishop	10	11
Decatur, First	52	14
Dublin, First	15	10
Griffin, First	43	13
*Griffin, Ringold	16	32
*Guyton	14	23
*Sandersville	35	33
Sylvania, Antioch	11	16
*Valdosta, First	71	28
Waycross, First	38	14
Hawaii		
*Honolulu, First	38	28
Idaho, South		
Boise, First	72	10
Emmett	35	19
Gooding, First	20	12
*Homedale	15	38
*Kimberly	40	23
Payette	21	12
Twin Falls, First	88	11
Illinois		
*Adair, New Salem	10	29
Allendale, First	29	17
*Arcola	52	21
Arrowsmith	17	17
Arthur, Vine St.	27	14
Barry, First	22	12
Blandinsville, Old Bedford	12	11
Blue Mound	53	14
*Buffalo	14	47
Cairo, First	16	11
Cameron	17	10
Cameron, Coldbrook	23	14
Carlinville, Memorial	17	12
Carlock, First	15	11
Centralia, First	183	16
Chapin	22	12
Chicago, Morgan Park	25	11
Danville, Central	154	11
Denver	20	11
East Moline	26	12
East St. Louis, First	70	11
Elkhart	19	14
Eureka	54	10
Fairbury	12	14
Fandon	20	14
Flanagan	24	17
*Franklin	12	23
Gays	15	15
Granite City, First	26	16
Hamilton, First	31	11
*Harrisburg	39	30
Harristown	20	12
Henry, First	13	16
*Heyworth	24	21
Latham	21	14
Liberty	13	10
*Litchfield, Barnett	24	69
*Long Point	21	21
Loraine	21	11
Maroa	28	15
Mattoon, Marshall Ave.	40	15
Maywood	44	13
Metropolis, First	30	11
Milford	14	11
Monticello	15	19
Mt. Carmel, Barney's Prairie	12	17
Newman, First	21	13
Niantic	33	17
*Oak Park	43	20
Oakwood	10	14
Oreana	25	17
Payson	15	12
Pontiac, First	31	10
Quincy, Madison Park	44	12
Roodhouse	34	10
St. Elmo	22	18
Stanford, First	17	12
Sterling	56	15
Stronghurst	11	16
Tallula	27	17
Villa Grove	12	12
*Waverly	18	30
Indiana		
Anderson, Central	138	12
Arcadia	24	10
Arcadia, Omega	18	14
Atlanta	41	18
Atlanta, East Union	22	11
Brook	12	11
Brooklyn	19	19
Carlisle, First	16	12
Cicero	11	11
*Columbia City, Saturn	16	27
Daleville	24	19
Delphi	25	14

	No. of Subscriptions	Per Cent Subscribing
Edinburg, Mt. Auburn	12	12
Edwardsport	20	10
Elnora	25	15
Evansville, Barker Ave.	20	11
*Evansville, East Side	52	30
Fairmount	12	13
Flat Rock	12	12
Fort Wayne, First	122	13
Franklin, Tabernacle	88	14
Franklin, Union	32	16
French Lick, First	20	11
Gary, Central	71	13
*Glenwood	19	32
Glenwood, Orange	12	10
Greenfield, Nameless Creek	13	16
Greenwood, Rocklane	35	12
Hillsboro	33	12
*Huntington, Buckeye	17	25
Indianapolis, Centenary	129	11
*Indianapolis, Central	231	16
Indianapolis, Downey	104	11
Indianapolis, Northwood	55	12
Indianapolis, Seventh	83	13
Indianapolis, University Park	111	15
Jeffersonville, First	72	11
*Kokomo, Macedonia	12	29
Lafontaine, Banquo	12	16
*Lakeville	23	29
Lynn, Spartanburg	11	15
Madison, First	22	13
*Markleville, East	29	23
Milford	18	18
Milroy	18	11
Monticello, Oak Grove	16	15
Mooresville, First	31	13
Morgantown	14	14
*Mt. Gilead, Mooresville	11	26
Mt. Summit	17	11
Muncie, Jackson St.	86	15
*Muncie, Tabor	13	32
*New Augusta, Augusta	13	26
*New Richmond, First	13	21
Noblesville, Clarksville	29	17
Noblesville, First	89	12
Noblesville, Refuge	14	19
Owensville	24	12
Rushville, Little Flat Rock	29	16
Rushville, Plum Creek	20	11
Seymour, Central	67	16
South Bend, Indiana Avenue	39	11
Thorntown	25	13
Union City	76	17
Union City, New Lisbon	15	12
Warsaw, First	29	11
Williamsport	20	13
*Winamac, First	46	20
Winslow	19	17
Wolcott	30	12
Yorktown	18	10
Iowa		
*Alburnett	16	24
Bedford	28	10
Bloomfield	109	16
Bondurant	13	18
Burlington, First	73	14
Cantril	13	16
Carlisle	16	15
Cedar Falls, First	11	14
Chariton, Belinda	11	11
Chariton, First	36	11
Charles City	17	10
Clearfield	23	15
Coggon	15	12
Coon Rapids	16	10
Cumberland	19	11
Des Moines, Mondamin	26	12
Des Moines, Union Park	46	12
Earlham, Early Chapel	15	15
Eldora	10	11
Estherville	53	14
Fort Dodge, First	65	16
Goldfield	17	18
*Ionia, Republic	19	26
Iowa City, First	52	11
*Ira	13	33
*Kalona	19	24
Knoxville	50	10
Lehigh	12	10
Leon	29	14
Marion	33	10
*Mason City	99	20
Milton	16	13
Mitchellville	22	12
Muscatine	19	13
Newton	88	16
Osceola	75	11
Oskaloosa	90	11
Panora	18	13
Perry	84	13
Rock Rapids	26	19
St. Charles	14	19
Scranton	16	14
Sioux City, First	96	17
Vinton	45	10
Washington	44	13
Waterloo, Central	97	14
West Liberty	20	14
What Cheer, Indianapolis	11	13
Kansas		
Arcadia	16	10
Atwood	30	11
*Augusta, Haverhill	11	22
Bonner Springs	28	13
Cheney, First	21	14
Clearwater	30	15
*Colby	33	22
*Coldwater, First	51	30
Columbus, First	52	13
Conway Springs	15	15
Dearing	11	10
Eureka, First	72	19
Highland	40	19
Hutchinson, First	153	11
Iola, First	52	13
Jewell	17	10
Kansas City, 8th St.	26	16
Kingman	66	14
Kinsley	23	13
La Crosse, First	16	12
Langdon	11	11
Latham	11	10
Lawrence, First	64	11
*Lewis	22	22
Newton, First	91	12
Olathe, First	25	16
Osborne	24	16
Scott City	77	18
South Haven	22	16
Stafford, First	44	11
Topeka, Central Park	61	14
Topeka, First	136	12
Topeka, Oakland	28	12
Ulysses	14	13
Wichita, Central	254	17
Wichita, Fairview	37	11
Wichita, Hillside	135	10
Wilmore	14	17
Kentucky		
Ashland, First	134	15
Barbourville, First	16	12
Bardstown	23	12
Benton, First	10	12
Berea, First	29	11
Bowling Green, First	74	13
Burkesville	13	10
Burlington, Bullittsville	20	17
Butler	10	10
Clintonville	18	16
Crestwood, Central	29	19
Crittenden	14	10
Crofton	14	10
Danville	68	11
Ewing	16	12
*Frankfort, Bridgeport	16	20
Frankfort, Choatesville	13	10
*Fulton, First	31	20
Glasgow, First	91	15
*Greenville	32	25
Harlan, First	32	14
Hazard	22	13
Hazel Green	15	17
Hickman	16	12
*Hodgenville	18	22
Hopkinsville, Liberty	16	12
Hopkinsville, Ninth St.	88	12
Jeffersontown	23	15
Kevil, Bethel	22	14
La Grange	43	15
Lancaster	37	11
Lawrenceburg, First	71	12
Lexington, Central	255	12
Lexington, S. Elkhorn	27	14
Lexington, Woodland	88	13
Louisville, Bear Grass	59	12
Louisville, First	149	11
Marcellus, Pleasant Grove	12	14
*Marion	12	48
Mays Lick	19	12
Maysville, First	73	12
Middletown	25	13
Millersburg	21	16
*Monterey	13	23
Moorefield	12	17
Morehead	42	18
*Morganfield	21	23
Mt. Sterling, Somerset	16	12
Murray, First	59	17
North Pleasureville	21	13
Pineville	17	12
Ravenna	33	13
Robards	12	14
Salvisa	13	17
Sebree	16	16
Shepherdsville	11	18
Simpsonville	33	17
Sinai, Shiloh	23	12
Smithfield	12	15
Sturgis	22	11
*Tollesboro	48	32
*Uniontown	11	22
*Waddy	56	66
Williamsburg	11	12
Winchester, Mt. Zion	11	15
Louisiana		
Alexandria, First	18	10
*Baton Rouge, First	15	60
Crowley	22	15
Jennings, First	20	15
Monroe, First	41	12
New Orleans, St. Charles Ave.	87	16
Oil City, First	12	13
Maryland		
Baltimore, Govans	31	17
Bel Air, Mountain Road	49	13
Fork	14	14
Hagerstown, Beaver Creek	36	14
*Lansdowne, English Consul	19	21
Michigan		
*Ann Arbor, Memorial	46	31
Detroit, Northwestern	29	14
*Grand Rapids, Cascade	23	30
Grand Rapids, Franklin	16	12
*Jackson	26	20
*Kalamazoo	21	27
Kalamazoo, Park St.	72	13
Manton	13	14
Mt. Pleasant	23	15
Petoskey, First	56	19
Minnesota		
Garden City	16	10
Mississippi		
Clarksdale, First	26	18
*Cleveland, First	16	21
Edwards, Southern Christian Inst.	16	15
*Lambert	15	28
Meridian, First	46	14
Rome	11	18
Woodville	21	12
Missouri		
Ash Grove	13	11
*Bolckow	20	20
Bonne Terre, First	13	11
*Boonville, First	63	28
*Bowling Green	50	23
Braymer	12	15
*Cairo	23	20
Cairo, Liberty	11	16
Cape Girardeau, First	36	13
*Charleston	19	31
Clarksville	11	11
*Clinton, First	79	20
Coffey	13	14
*Craig	11	20
DeSoto	19	16
Dexter, First	30	15
Farmington	21	17
Fayette, First	42	11
Festus	18	12
Gorin	12	14
*Gower	20	25
Greenfield	14	11
Hannibal, Mt. Zion	16	19
Hardin	11	15
Harrisonville, First	31	11
*Hickman Mills	39	21
Holliday	24	16
Joplin, First	129	18
Kansas City, Hyde Park	59	12
Kansas City, Ivanhoe	55	11
Kansas City, Jackson Ave.	55	10
Kansas City, Memorial	92	13
Kansas City, Paseo Blvd.	45	11
Kansas City, Swope Park	48	14
Kearney	18	14
Kennett, First	17	14
La Belle	17	11
Lathrop	24	11
Lee's Summit	26	11
Lewistown	18	15
*Lone Jack	22	24
Madison, First	18	12
Marionville	12	15
Maryville, First	111	14
Maysville, First	24	15
Maywood, Emerson	11	10
*McCredie, Richland	18	24
Millersburg	13	19
Missouri City	11	11
Molino, Midway	14	19
Monroe City	37	19
Mountain Grove	12	10
Neosho, First	62	12
Newark	11	18
New London, First	25	13
Oak Grove	13	14
Oakwood	24	14
Odessa, First	37	15
Orrick	13	12
Plattsburg, First	47	14
Pleasant Hill, First	28	11
Poplar Bluff, First	86	14
Raytown	33	15
Richmond, First	44	16
Rosendale	44	19
St. Joseph, First	118	11
St. Louis, Baden	22	17
St. Louis, Compton Heights	44	10
St. Louis, Dover Place	47	14
St. Louis, Northwest	20	18
Salisbury, First	17	10
*Sante Fe	16	23

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Shelbina	33	10
Sturgeon	14	13
Sweet Springs	21	12
*Thompson, Liberty	24	35
Vandalia	39	13
Warrensburg, First	64	11
Webb City, First	16	10
Montana		
Billings, First	68	11
Deer Lodge	24	17
Helena, First	24	12
*Lewistown	11	32
Nebraska		
Alliance	60	11
Beaver City	17	11
Blair	11	15
*Brock, Charter Oak	21	32
Broken Bow	15	10
Chester	27	15
Giltner	13	15
*Kearney	85	22
*Minden, First	43	21
*Overton	11	26
Verdon	14	17
Nevada		
Las Vegas	11	19
*Reno	37	50
New Mexico		
Albuquerque, Monte Vista	64	15
Las Cruces, First	12	14
Las Vegas, First	11	15
Raton	33	15
Roswell, First	63	12
*Santa Fe, First	26	74
New York		
Brooklyn, Flatbush	28	12
*Buffalo, Cleveland Heights	12	26
Buffalo, Richmond Ave.	35	12
Buffalo, University	58	14
New York, Park Avenue	62	15
*Poestenkill	13	24
Rochester, First	13	10
Schenectady, Union St.	16	18
*Syracuse, S. Geddes St.	14	20
Troy, First	28	13
North Carolina		
*Ayden	54	20
Ayden, Timothy	29	18
*Charlotte, First	59	30
Dudley	22	15
Dunn, Hood Memorial	36	15
*Farmville	72	24
Greensboro, Elm St.	33	19
Greenville, 8th St.	79	14
Grifton	12	15
Grifton, Riverside	14	10
*Hookerton	10	21
Kinston, Airy Grove	15	14
Kinston, Gordon St.	191	13
LaGrange	15	18
*Macclesfield	27	25
*Mt. Olive	10	32
New Bern, Broad Creek	15	19
*New Bern, Broad St.	52	24
*Pfafftown	38	20
Reidsville	24	10
Richlands	30	11
Robersonville	42	11
Rocky Mount, First	103	19
*Smithfield	23	96
Spray, Second	29	18
*Stoneville	23	23
Wendell	23	18
*Williamston	53	21
Wilmington, First	33	13
Wilson Mills	11	15
Winston-Salem, First	62	12
*Winterville	18	58
Ohio		
Barnesville, First	28	11
Bellefontaine	75	13
Canfield	15	11
Chillicothe, First	15	14
Cincinnati, Evanston	46	11
Cincinnati, Walnut Hills	86	14
Clyde	20	13
Columbus, West 4th Ave.	78	13
Columbus, Wilson Ave.	84	15
*Croton, First	26	29
Dayton, Central	74	11
*Fayette	14	20
Genoa	13	15
Gibsonburg	13	10
Greenwich	15	15
Hiram	30	14
Howard	17	12
*Leipsic	51	26
Lima, Central	92	12
Lyons	30	16
McArthur	20	11
*McConnelsville, Main St.	19	20
*Marion, Kirkpatrick	18	21
*Maumee, Miami	11	37
Mentor	24	16
Quaker City, Central	18	19
*St. Louisville	20	50
St. Louisville, Eden	14	13
Toledo, East Side	56	16
Toledo, Norwood-West End	74	12
*Uniopolis	14	25
*Willoughby	59	27
Xenia, E. Main St.	10	15
Oklahoma		
Altus	14	15
Alva, First	40	10
Atoka, First	12	12
Bartlesville, First	92	12
Chelsea	12	14
*Cyril	17	23
Deer Creek	13	11
*Durant, First	108	20
Elk City, First	26	10
*Enid, University Place	121	21
Frederick, First	27	11
Freedom	12	11
*Guymon, First	22	29
*Guymon, Straight	22	73
Haileyville	11	18
Healdton, First	15	14
Hennessey, First	19	10
Holdenville, First	27	10
Hooker	13	18
*Hugo, First	33	22
Kaw City, First	17	11
Mangum	25	16
*Marietta, First	13	22
*Muskogee, Second	13	21
*Mutual	37	37
*Nicoma Park	19	25
Oklahoma City, Indiana Ave.	19	11
*Oklahoma City, Northwest	11	25
Oklahoma City, Putnam	39	11
*Rodgers Heights	24	23
Shawnee, First	79	13
Snyder	11	13
Sperry	14	16
*Stigler	11	30
*Tishomingo, Federated	12	29
Tulsa, Memorial	111	12
Tulsa, Westside	13	10
Tulsa, Wheeling Ave.	80	11
Walters, First	31	17
Waynoka	11	12
Wewoka	44	11
Oregon		
Albany	86	16
Ashland	40	14
*Astoria	34	28
Bend	61	18
Brownsville	14	19
Corvallis, First	32	10
*Culver	14	56
Dallas	39	12
Dayton	11	17
Falls City	13	13
Forest Grove, First	59	14
Gladstone	24	15
Grants Pass	47	10
Hermiston, Central	24	19
Hillsboro, Central	38	13
Hood River, Valley	20	12
Jefferson	18	18
*Junction City	20	20
McMinnville	35	12
Medford, First	73	12
Pendleton, First	55	12
*Portland, First	379	29
*Portland, Kern Park	82	24
*Portland, Mallory Ave.	110	21
Redmond	18	14
Silverton	22	11
Springfield	36	14
Tillamook	36	12
Woodburn	11	11
Pennsylvania		
Alba	16	11
Bellevue	52	15
Benton	18	12
Big Run	14	14
*California, First	20	20
*Canton, North Union	15	21
*Carmichaels	14	25
Granville Summit, Granville Center	16	19
*Mansfield, Canoe Camp	26	22
Marianna	14	13
Philadelphia, Kensington	18	15
Philadelphia, Third	44	12
*Pittsburgh, Squirrel Hill	22	54
*Sylvania	27	23
*Stillwater	11	24
*Waynesboro	46	21
Wilkinsburg, First	46	12
South Carolina		
Charleston, First	67	15
Greenville	12	17
Luray	10	10
Sumter	20	18
South Dakota		
*Winner, First	19	22
Tennessee		
Bells, First	20	19
Chattanooga, Highland Park	47	14
Clarksville, First	63	14
Cleveland, First	13	10
Columbia, Central	15	12
Eads, Bethany	15	11
Halls, First	11	15
*Henderson	14	40
Humboldt, Central Ave.	46	18
Jackson, First	42	10
Memphis, Highland	25	14
Murfreesboro, Central	15	11
Nashville, Almeda St.	16	16
*Nashville, 17th St.	13	43
Paris, First	58	19
Rockwood, First	56	11
Sparta, First	14	17
*Springfield, Dozier	13	26
*Union City, First	63	21
Waynesboro, First	14	16
Texas		
*Alice	23	27
Allen	11	12
Alpine, First	23	13
Austin, First	44	15
*Austin, South Austin	29	26
Ballinger, First	14	16
Bay City	17	13
Beaumont, Memorial	15	18
Beeville	20	14
Big Sandy	12	10
Borger	36	10
Brady, First	25	11
Brenham, First	14	13
Brownfield, First	13	18
Brownsville, Central	30	11
*Buda	17	37
Caddo Mills	13	19
Cameron	16	17
Canyon	12	13
Carrollton	14	15
*Carthage	19	20
*Center Point	12	40
Clarksville	13	10
Commerce, First	34	14
Crockett	14	16
Dallas, East Dallas	445	12
Dallas, Memorial	52	12
Dallas, Mt. Auburn	87	11
*Dallas, Oak Cliff	251	24
Dallas, Preston Road	119	18
*Dallas, Rosemont	189	31
Dallas, South Dallas	54	10
Dallas, Trinity	28	10
Dallas, Urbandale	16	14
Del Rio, First	18	11
Denison, First	47	11
Denton, First	53	17
Eastland, First	15	11
*El Campo, First	35	20
El Paso, Austin Park	23	11
El Paso, First	105	13
Ennis	21	11
*Fabens	11	69
Floydada	15	13
Ft. Stockton	12	18
Fort Worth, First	420	13
Fort Worth, Magnolia Ave.	122	13
Freeport	16	15
Frisco	12	16
Galveston, Central	75	17
Gladewater, First	32	16
*Gordon	10	36
Graham, First	41	14
Groves	19	19
Harlingen, First	33	18
*Hillsboro, Central	36	20
*Holland, Central	12	20
*Houston, Broadmoor	36	29
Houston, Heights	103	13
Houston, Magnolia Park	37	10
Houston, Woodland	48	17
*Irving	17	20
Jacksonville	23	16
Kilgore, Central	34	16
Lancaster	21	17
Lubbock	108	11
Lufkin, First	36	11
McAllen, First	56	16
*McCamey	25	27
*Marfa, First	58	49
Marshall, First	38	14
Midland	65	19
Mineola, Central	21	14
*Mineral Wells, Central	50	24
Mission	21	12
Monahans	23	18
Nacogdoches, First	19	15
Orange, First	21	16
Paducah, First	15	10
Palestine	125	10
Pasadena, Central	14	14
Pearsall	11	13
Pecos	33	15
Perryton, First	42	15
Plainview, First	19	11
Plano, First	34	13
Richardson	10	13
*Rule, First	10	21

	No. of Subscriptions	Per Cent Subscribing
*Sabinal, Central	23	22
*San Benito, First	91	54
San Marcos, First	24	15
Selman City	11	11
Shamrock, First	11	12
*Sour Lake, First	23	23
Stamford, Central	12	11
Temple, First	68	10
Texas City	11	10
Timpson, First	10	11
*Trinity, First	10	27
Uvalde, High St.	13	16
Weslaco	32	18
Wichita Falls, First	163	12
Winnsboro, Central	15	17
Utah		
Salt Lake City, Central	39	18
Ogden, First	40	16
Vermont		
*West Rupert	17	24
Virginia		
Alexandria, First	59	18
*Blacksburg	27	27
Bluefield, Graham	44	10
Boone Mill	17	12
Chatham	10	11
Church Road, Poole	12	16
Covington	49	13
Danieltown, New Hope	34	16
Danville, First	41	16
Danville, West End	22	16
Deltaville, Philippi	20	10
Denbigh, Olivet	15	17
Dundas, Perseverance	55	13
Dunnsville, Rappahannock	26	19
*Galax	63	21
Gordonsville	12	17
*Grafton	25	26
Hadensville, Forest Grove	16	11
Hampton, Chapel St.	30	10
*Luray	20	20
Lynchburg, First	85	18
Martinsville, Broad St.	50	14
Martinsville, Calvary	23	16
Mathews, Westville	20	25
Maurertown, Saumsville	14	14
*Maurertown, Zion Church	17	27
Narrows	22	11
Newport, Sherry Memorial	11	10
Newport News, First	57	13
Norfolk, First	83	13
Palls, Jerusalem	13	14
Pennington Gap, First	26	10
Perkinsville, Elpis	11	11
*Pounding Mill	15	23
Powcan, Smyrna	23	10
Preston, Horse Pasture	25	12
Pulaski, Shiloh	10	11
Radford, West End	26	16
Richmond, Colonial Place	37	14
Richmond, Hanover Ave.	74	11
Richmond, Highland Park	63	17
Richmond, Seventh St.	56	11
Richmond, Third	36	12
*Roanoke, Bethany	25	21
Roanoke, First	73	14
Rocky Mount	20	12
*Salem, Fort Lewis	22	22
*Sinking Creek, New Bethel	14	28
Tazewell	19	12
*West Point	24	28
Woodstock	26	13
Washington		
*Aberdeen, First	21	22
Auburn	20	11
Bellingham, First	65	11
Bremerton, First	70	18
Camas	38	19
*Castle Rock	22	21
Centralia, First	76	14
Chehalis, First	55	15
*Cheney	39	32
Clarkston, First	25	14
*Colfax	21	28
Creston	13	16
Dayton, First	52	19
Elma, First	16	13
Everett, Central	56	15
Kelso, Central	56	19
Longview, First	55	12
Mount Vernon	29	13
Olympia, First	69	13
*Opportunity	33	22
*Orting	19	20
Palouse	30	16
Pasco	31	10
*Pomeroy	54	26
*Port Orchard	54	26
*Pullman	16	27
*Puyallup, First	69	31
Rosalia	14	12
*Seattle, First	135	22
*Seattle, Highline	28	26
*Seattle, Queen Anne	43	20
Spokane, Hillyard	26	16
Spokane, North Hill	46	13
Spokane, Pacific Ave.	28	14
*Tacoma, First	136	21
Tacoma, Pine Street	19	10
Tacoma, Roosevelt Heights	15	13
Tekoa	13	12
Vancouver, First	89	12
Waitsburg, First	18	14
Wenatchee, Central	89	14
North Idaho		
Coeur d'Alene	37	11
Genesee	16	16
West Virginia		
*Bluefield, Calfee's Chapel	22	23
Bluefield, First	113	16
Charleston, First	42	10
Huntington, Madison Ave.	49	14
Mannington	13	10
Morgantown, First	26	12
*Mt. Hope	20	20
Wisconsin		
Janesville, First	40	10
Madison, First	23	10

Virgil E. Havens — A Comrade in Christian Service

THE United Christian Missionary Society suffered a grevious loss when sudden death terminated the faithful labors of Virgil E. Havens on June 6, 1948.

Mr. Havens

For eight years Mr. and Mrs. Havens were missionaries of the United Society to the Belgian Congo. For the past twelve years Mr. Havens has served as field representative of the Society as a director in the department of financial resources. Including a period of deputation service, he served the Society for twenty-three years.

Born at Flora, Indiana, Virgil Havens served in World War I, was graduated from Butler University in 1924, and later studied at Purdue University and the College of Missions. His father, the late A. W. Havens of Kokomo, Indiana, was a Christian minister. His sister, Mrs. Ross A. Atherton, Orange, California, is a former missionary to the Belgian Congo.

Besides Mrs. Havens, he is survived by two daughters, Mrs. George Bouwman, Miami, Florida, and Miss Rosalind Havens, a student at Transylvania College, Lexington, Kentucky; a son, David; a brother, and five sisters.

Mr. Havens had accepted a series of assignments in Kansas to begin at Scott City. During the church school hour he had spoken to a group of young people representing combined classes. Following the dismissal of this group and before the church hour when he was to speak again, he fell ill. Evidently he suffered little pain before lapsing into unconsciousness. The pastor secured a physician immediately and Mr. Havens was taken to the hospital where the difficulty was diagnosed as a cerebral hemorrhage. He died about four hours later without regaining consciousness.

A memorial service was held in Graham Chapel at Missions Building, Indianapolis, on June 7. The funeral service was conducted on the following Thursday with interment at Memorial Park Cemetery, Indianapolis.

The brotherhood of Disciples of Christ, as well as the United Society, has lost a noble and devoted Christian worker. Those of us who served with him are conscious of a growing sense of loss as we miss him in the comradeship of our tasks. We shall long cherish the memory of his worthy exemplification of the spirit of the Master by his warm friendliness, his unfailing desire to be of service, his devotion to the work of the kingdom, and the utter unselfishness with which Virgil Havens gave of himself for his friends, his family, and to the advancement of the total Christian enterprise.

—C. A. WEESNER

Suggestion on "What To Wear" at San Francisco

A MEMBER of one of the churches in the convention city of San Francisco has written the International Convention office that "there has been much discussion of ways and means to make our guests comfortable and happy. We want to share our city with them in a way that they will remember with pleasure. We want the warmth of our hospitality to put them at ease, and make them ready for the responsibilities of a great convention."

The correspondent continues: "San Francisco, with its glorious hills and brisk climate, calls for a very definite type of dress. We are sure that women everywhere would like to know that suits with top coats are practically uniform here. Blouses, tailored for morning, dressy for dinner, carry us through the day. Or, light wool dresses with separate coats are comfortable when mornings and evenings are cool—afternoons warm. San Francisco women wear dark shoes always, and small, secure hats that cannot ride away in the wind.

"Our guests will find our weather unpredictable perhaps, but they will share our pride in our great city, and sense the cosmopolitan atmosphere that makes it loved around the world."

The Ministers' Wives' Council is holding a Friendship Tea at the Fairmont Hotel, San Francisco, Saturday, Sept. 25, 3:00-5:00 P.M. Mrs. Gaines M. Cook has been invited to speak.

Pioneer Missionary to P. I. Dies

Late in July, W. H. Hanna, of Pittsburgh, Pa., passed away. Mr. and Mrs. Hanna went to the Philippines in August of 1901, soon after the Foreign Christian Missionary Society decided to open work there.

The Philippines had been open to Protestant missionaries only since 1898. The Hannas decided to work among the Ilocano people in the north, and in 1903 established their home in Laoag. The second term of service was spent in Vigan where Mr. Hanna engaged in translating, printing, teaching, and preaching. In 1929, at the close of their third term, they remained in America to care for the educational needs of their four children.

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Eureka College
Eureka, Illinois

EUREKA College was host to eight church conference groups during the summer: the minister's retreat, two young peoples' conference groups, one intermediate camp, the Peoria laymen's retreat, one adult conference, the town and country institute, and the national student workers' conference.

Two recent faculty appointments are Paul La Vinn as director of physical education, and Robert Wacker as instructor in journalism. Mr. La Vinn has been director of athletics at Carthage College since 1945. He succeeds Harold Barrow who resigned to accept a position at Wake Forest College.

Mr. Wacker as instructor in journalism assumes a new position on the faculty. He will also teach English composition, and assist with radio and dramatics. A graduate of Northwestern University, he completed study for a master's degree at Columbia University this year.

Lynchburg College
Lynchburg, Virginia

The 1948 Summer School had the largest enrollment for any year since the beginning of summer sessions in 1936. Courses are exceedingly intensive; and in most courses students complete a regular semester's work in five weeks.

Four quonset huts converted into one large unit which was erected on the campus during the summer will provide more than six thousand square feet of floor space in its main floor and in its basement. The basement will house the biology department with its classrooms and laboratories, while the main floor will provide space for bookstore, post office, a lounge and study room for day students, with a connecting kitchen and snack bar.

During the fiscal year, which closed on June 30, the college received through bequests and gifts $23,775 for its endowment fund. In this amount was a bequest by Mrs. Maggie R. Lineback, of Washington, D. C., of $1,250 to establish a memorial scholarship; a gift of $5,000 from A. P. Campbell to establish The Bertha L. Campbell Memorial Scholarship Fund for religious students; and a gift of $5,000 from the family of J. Newton Harman, Sr., of Tazewell, Virginia, to establish a memorial scholarship fund in memory of J. Newton Harman, Sr., Bettie Harman and Minnie E. Harman.

Phillips University
Enid, Oklahoma

A capacity enrollment of 1,000 students will be on the Phillips campus for the opening of the fall semester. Approximately 65 professors are on the teaching staff with additions made in the departments of speech, history, sociology, psychology and science.

Early fall term events include Friendship Week, sponsored by the student council, and an Institute on World Order, October 6-8, promoted by the International Relations Club.

A summer highlight was the trip of the Phillips Concert Band to New York City. Expenses were paid by the Oklahoma Lions Club, in order that the band could be on hand when Dr. Eugene Briggs became the president for one year of Lions International, an organization of 385,000 men in 6,650 clubs located in 22 nations. Dr. Briggs will continue actively as Phillips' president through the year.

The band played concerts in Madison Square Garden and was guest band in Central Park in the weekly Edwin Franko Goldman concert.

Bethany College
Bethany, West Virginia

Glenn A. Johnson, director of athletics and head coach at Canterbury College, Danville, Indiana, for the past six years, has been named head football and basketball coach at Bethany College. Mr. Johnson succeeds Don Phillips. The new mentor will also take over the cage chores of Athletic Director John J. Knight who will now devote his full time to administrative duties and instructional work in the department of physical education. Mr. Knight is currently spending a sabbatical leave at Ohio State University.

Bethany College has been the host campus to various groups during the summer such as young peoples' conferences, local church clubs of the surrounding area, and the Policy Commission of the Board of Higher Education.

The Board of Directors of Research Corporation of New York has announced a grant of $5,000 to Bethany College for the support of a project of chemical research in polymeric vinyl systems and their derivative products. The Research Corporation has formulated a five-year program of special grants to provide incentive for the return to academic pursuits of the younger scientists and technically trained personnel who had been drafted into war research.

Dr. Charles F. Brown, head of Bethany's department of chemistry and himself a holder of eight industrial patents in the field of industrial chemistry, will supervise all work carried out under the project. Advanced chemistry students, selected by aptitude and preparation for research work, will conduct the actual studies. Inventions or patents which might grow out of this grant will become the property of Bethany College. However, results of the research will be reported periodically to the Research Corporation and proper publication will be made in the scientific press. The grant from the corporation will be used primarily for equipment and materials, and will be augmented by appropriations from the Gans Fund for Scientific Research established at Bethany in 1944 by the late Wickliffe C. Gans and Emmet W. Gans.

The College of the Bible
Lexington, Kentucky

Dr. Stephen J. Corey, who retired three years ago as president of The College of the Bible, has been named acting president, to succeed Dr. Kenneth B. Bowen who resigned in June to become the pastor of the Morgan Park Christian Church of Chicago. Dr. Corey has been named to serve as head of the college until a committee appointed by the board selects a permanent president.

Claude R. McDonald, a student in the College of the Bible, has been appointed by the National Interseminary Committee to be one of 17 delegates from seminaries of the United States to a conference of the World Student Christian Federation in Woudschoten, Netherlands, September 7 to 13. This conference will follow the meeting of the World Council of Churches which convenes in Amsterdam August 22.

Mr. McDonald, a graduate of Transylvania, is continuing his studies toward his B. D. degree at the College of the Bible while serving as accounting instructor at Crump Commerce College. Before coming to Lexington from Cumberland, Maryland, he was engaged in corporate taxation work for twelve years. Mr. McDonald has served since 1944 as minister of the Christian Church at Petersburg, Kentucky.

Butler University
Indianapolis, Indiana

The School of Religion, Butler University, has announced the calling of Dr. A. C. Watters of Cowdenveath, Scotland, to become Assistant Professor in the department of missions beginning in September. Dr. Watters has the M. A. degree and the Ph. D. degree from the University of Edinburgh in Scotland.

Dr. Watters spent thirteen years as a missionary in India. In preparation for this service he and his wife were trained in educational and medical work. In their service in Dudhi and Latehar, India, they

organized village schools, established orphanages and continued their medical work. Both of them were recognized by the British Government for outstanding service. Because of the ill health of their children they were forced to return to Scotland, where he has been active in education work.

Dr. Watters has served in many responsible positions for the Churches of Christ in Great Britain. He was appointed the first general secretary of the British Churches in 1937 and was a representative to the World Conference on Faith and Order in Edinburgh. Dr. Watters brings to his work in the School of Religion a notable missionary experience, a distinguished educational background, and leadership in varied church interests. He will be associated with Dr. A. E. Cory, who has, for eight years, been head of the department of missions.

Drake University
Des Moines, Iowa

Drake University's Inter-Faith Federation will sponsor two important programs during the school year: Religious Emphasis Week, and Brotherhood Week. At the opening of the fall semester the Federation will assist new students in finding a church home, and will guide them to their respective church organizations on the campus.

The Federation, organized last spring, has the following main purposes, as listed in the constitution: (1) To stimulate interest and to promote action in the spiritual and social welfare of the students. (2) To promote fellowship and understanding for the common good of all concerned. (3) To aid in the formation of new religious groups. (4) To aid in coordinating, promoting and supporting joint religious activities on the campus.

Dr. William J. Moore, head of the department of religion and philosophy at Eureka College for the past three years, has been named associate professor of Old Testament Language and Literature in the College of the Bible, Drake University. Born in Australia, Dr. Moore came to the United States in 1927. He received his A.B. and B.D. degrees from Butler University and his Ph.D. from the University of Chicago. He taught for six years in the department of religion of Butler University before serving from 1943 to 1945 as a chaplain in the army.

Appointment of Frederick I. Kuhns, Rochester, New York, as assistant professor in religion in the college of liberal arts at Drake has been announced by Dean Luther W. Stalnaker. Dr. Kuhns comes to Drake from serving as assistant executive secretary of the Rochester Federation of Churches. He has held pastorates in New York, Ohio, and Illinois. He is a graduate of Ohio State University, and received his B. D. degree at Union Theological Seminary and his doctorate from the University of Chicago.

Drake University's College of the Bible was voted associate membership in the American Association of Theological Schools at that organization's biennial meeting in the early summer. This recognition culminates a number of years of intensive effort at enlargement of the Bible College pointing toward membership. It will be voted into full membership in 1950-51, providing it continues to meet all requirements. The Bible College is now a member of the American Association of Schools of Religion.

Hiram College
Hiram, Ohio

Hiram College recently received a gift of $25,000 from the Teachout Foundation. The gift will be used to build an addition to the Teachout-Cooley Memorial Library.

The Teachout Foundation is a fund established by the A. R. Teachout family, and the recent gift to the college was made at the direction of Mrs. Alda Rowley Teachout of Los Angeles, and Mrs. Ruth Meigs Teachout of Beverly Hills, California. They are both Hiram graduates.

During the past year, twelve of the students enrolled in the junior high school and college at Midway, Kentucky, were girls from countries outside the United States. Five of these girls are daughters of Disciples of Christ missionaries. The others are students recommended to the school by missionaries in Mexico. The twelve girls made themselves dear to the staff members and other students on the campus. They made outstanding contributions in music, home economics, home-life, academic scholarship, church life and recreational activities.

Reading from left to right: Carmen Moreno, Mexico; Phyllis Kepple, daughter of Mr. and Mrs. Paul C. Kepple, Mexico; Lilia Jimenez, Mexico; Margaret Kepple; Joy Ruth Gray, daughter of Cammie Gray, China; Maria de la Luz Nieto, Maria Carmona, Teresa Lopez, and Consuelo Lopez, Mexico; Barbara Allan, daughter of Mr. and Mrs. Archie Allan, Jamaica; Nora Hernandez, Mexico; Laura Jane Smith, daughter of Mr. and Mrs. Herbert Smith, retired missionaries to Africa.

WORLD CALL

H. B. Holloway, Transportation Secy. of the International Convention, has arranged for holders of Eastern or Southern clergy certificates to purchase *round trip* clergy tickets from their territory to the San Francisco convention without using a Western Certificate. The dates of sale will be Sept. 13-24 inclusive with final return limit 30 days in addition to date of sale on the usual basis. The matter is covered by Trunk Line—Central Passenger Assn. joint circular C-5587, File 24-339 and by Southern Passenger Assn. general letter No. B-5169, File C-6700.

Additional stack space will be provided with the addition to the library to accommodate the increasing number of books and publications required by Hiram College's largest student body in its 98 years of history.

Dr. Charles Austin Doan, one of the nation's greatest research scientists in blood and tuberculosis, was named the recipient of the Alumni Award for Distinguished Service, at the Commencement in June. Dr. Doan, dean of the college of medicine and director of University Hospital at Ohio State University, is the 17th Hiram College alumni to be honored by such an award. Dr. Doan was born in Nelsonville, Ohio, graduated from high school there and received his Hiram degree in 1918. After graduating from Johns Hopkins in 1923, he served at that university, Harvard Medical School, Boston City Hospital, and in New York City before joining the Ohio State University faculty in 1930.

Transylvania College
Lexington, Kentucky

Jack Irvin, assistant professor of religion at Transylvania College for the past year, has been advanced to full professor. During the summer he has done research on a new general education course to be entitled "Religion in Life." The course, along with nine others, will be an integral portion of Transylvania's new educational program. Developments of the course are being financed by a grant from the General Education Board of New York City.

Mr. Irvin visited a number of eastern colleges and universities, gathering material and ideas for the course which will be placed in the curriculum for the 1948-49 school year. Already in the curriculum are Dr. L. A. Brown's "The Science of Life," Dr. W. Scott Hall's "The Social World," and Dr. George E. Dodd's "Oriental Civilization." Also to be added is "Literature of Western Civilization."

Dr. Edwin Marx, for thirty years a missionary in China, will return to Transylvania January 1 as professor of religion and philosophy. Dr. Marx graduated from Transylvania in 1916, and received his B. D. degree from the College of the Bible in 1918 before beginning his service in China. Later he received the B. D. from Union Theological Seminary and the M. A. in education from Columbia University. The honorary degree of doctor of divinity was conferred upon him by Transylvania on June 7.

From 1918 to 1922 Dr. Marx was head of the Department of English Language and Literature at the University of Nanking, Nanking, China, and from 1922 until the present time has been the administrative secretary and treasurer of the China Mission of The United Christian Missionary Society.

This group was baptized on one Sunday last April at Hofei. It would of itself make a very respectable church in any town. The people in white are members of the choir directed by Mrs. Goulter.

Which Shall It Be: Win Friends or Destroy Enemies?

By OSWALD J. GOULTER*

COMMUNIST guerrilla warfare, burning villages, starving people, violent recriminations, the training of vast armies for more efficient killing: these are not the activities that lay the real foundations for a future China. Less spectacular, less prominent in the news, but far more effective in the long run is the thoroughgoing training in Christian love and brotherhood which is going on in hundreds of mission stations all over China.

The Chinese people are among the most intelligent and capable on earth; they are eager to take their place among the leading peoples of the world; in fact, they are diligently at work through their thousands of students abroad, and great universities at home in a diligent search for the best means of building a great nation.

Consequently, wherever Christianity is presented in China today, it receives an eager and intelligent hearing. It is not the poor and illiterate but the intelligent, progressive, and conscientious, middle-class that enter the church. These are the people who can build a sane, democratic and Christian world.

In our part of China we are in the midst of the mighty struggle between the nationalist and communist. In observing this struggle one is forced to the conclusion that the best way to stop cummunism is not by the killing of communists. Every communist killed, even though it be some ignorant but zealous soldier, just adds one more martyr to their cause. Yet it is one of the strangest anomolies of history that America is pouring ever more billions into further preparations for war and into aid to governments which are fighting some form of communist extension. At the same time those programs which are positively and actively building up an unshakable foundation for a sane, cooperative, democratic, Christian world are often left exclusively to the support of Christian missionary societies. In this emergency a fraction of the money spent on warlike preparation would go far toward building a Christian world brotherhood.

One Sunday I baptized the fifty-five people shown in the accompanying photo. They are mostly youth from fourteen to twenty years of age. The entire group is trained in active Christian service for their community. Each one selects the type of service he expects to enter: teaching a mass education class, relief service to starving refugees, visiting in non-Christian homes, etc. Each one of them is carefully trained in the democratic procedure of electing church officers and the officers of his Sunday school class or working group.

Before this group had even been baptized, more than this number were enrolled for the next baptism service. The Chinese pastor explained to me that the number to be baptized was limited only by the number that could be instructed.

If our people would send several hundred new missionaries to China they could find vast untouched areas of our own territory where this same thing could be duplicated. Can we not hasten on our union with the Baptists so that in those towns in America where the two communions have duplications, they can unite in one church and release one minister to come to China and work in this emergency?

Never before in history has a nation of 400 millions shown such an eagerness to learn the best the Christian world has to teach. Never before has another nation had such abundant resources in Christian men and in wealth as America has. We have the choice: to win good friends like these, or to destroy enemies.

*Missionary in China under The United Christian Missionary Society.

Meeting of Time and Place Committee

A meeting of the Time and Place Committee of the International Convention of Disciples of Christ has been called by the President, Dr. Roy C. Snodgrass, at 7:30 A.M., breakfast, Monday, September 27, Windsor Room, Whitcomb Hotel, San Francisco, California.

This committee will receive and consider invitations for the 1950 International Convention and will make subsequent recommendation to the Business Session of the International Convention. Constituent fellowships of churches in cities desiring to entertain the International Convention are invited to present their invitation at that time.

The Buffalo Convention in 1947 accepted the invitation from Cincinnati, Ohio, to hold the 1949 Centennial Convention in that city October 25-30.

—GAINES M. COOK,
Executive Secretary

Women and WORLD HIGHWAYS

Politics Demands Women—of Courage

By LOUISE MOSELEY

CHURCH women have been criticized for not taking a more active part in politics and the making of laws. "You can't count on the church women," it has been said, "they won't dirty their hands with politics." Women who do not take their citizenship responsibilities seriously have earned such criticisms. On the other hand, it is unfair to blanket all women in the churches with the label, ineffective citizens. Most women who tackle the problems of politics and law-making do so as citizens and not as church members.

Conscientious citizens want to have a part in the practices of government and the management of public affairs, but the "how" of these practices is at such an indecently low moral level that most church women shrink from contact with political or legislative affairs. Women who get into political campaigns are confronted with all kinds of sharp practice, and the common knowledge of this fact stops many a good woman short of action.

In the Christian churches of America there are some women who believe in the principles of good government. They work aggressively for the passage of laws which they believe will benefit the majority of the people, and back candidates for public office who they believe will promote the general welfare. The records of these women in political action refute a measure of the criticism of church members and demonstrate to less active women some things they could be doing for better government.

A classic example of what plain citizens can do to improve their city government is found in the story of the United Party of Kansas City, Missouri, which helped to overthrow the Pendergast machine. The story of Kansas City's battle for better government is widely known, but it is not so well known that the chairman of the women's division of the citizens' party was Mrs. George H. Gorton, a member of Country Club Christian Church, Kansas City.

Mrs. Gorton organized a brigade of women who dramatized their campaign with slogans, symbols, displays in store windows, and a parade on election day. They made speeches at rallies and telephoned voters. They took hot food to the courthouse on a cold night when citizens had to register after working hours. On election day, April 2, 1940, the women served meals to election judges and clerks, called for voters in their cars and took them to the polls. What was most important, the women of Kansas City went to the polls and voted.

Before the Kansas City election that year, underhanded schemes were used to dissuade citizens from using the franchise. Women campaigners received letters threatening their husbands' jobs. Mrs. Gorton was warned anonymously, "We'll get you!" But the women persisted, explaining later, "We knew we were right."

They Knew They Were Right

Just as those women fought in Kansas City, any woman can fight for good laws and good public officials on her own home ground if she firmly believes that she is right.

In Tennessee, where the Crump machine runs elections and influences lawmaking, a citizens' group has been working steadily for eight years in behalf of an independent Congressman. Mrs. R. I. Wrather and her daughter, Eva Jean, both members of the Vine Street Christian Church, Nashville, have worked vigorously in this campaign against the Crump machine.

Each election year since 1940 the Wrathers have organized women's groups for house-to-house canvasses of voters in their district. They have lined up cars for taking voters to the polls, helped to secure workers for electioneering in precincts, promoted their candidate with badges, posters and cards, checked registration lists before the primary to be sure that voters qualified and phoned those who had not registered. Eva Jean spoke on the radio and before citizens' rallies. She also called on a state committeewoman to clarify the position of the independent group.

Mrs. Wrather and Eva Jean have met with the kind of opposition that gives politics the name "dirty." On election day in 1944, Negro voters were intimidated at the polls by Crump men brandishing pistols and blackjacks. Cars bearing stickers for the independent candidate were stopped on trumped-up charges and their drivers held until after the polls closed. Voting machines jammed mysteriously when known supporters of the independent candidate went to polling places. Despite all of this, the citizens continue to back their candidate. They have kept him in Congress for four terms and expect to re-elect him this year.

Campaigns for Better Laws

Political action does not always center around candidates for public office. Campaigns for better laws call for everything a citizen has in the way of determination to stand for a principle. Women in many churches are studying social legislation in council programs and world order discussion groups. Some church women are actually working for improved legislation through community groups organized for that purpose.

In 1945, the Missouri Children's Code Commission set up advisory committees in various towns to study and recommend changes in the state's laws pertaining to the welfare of children. Mrs. Arthur B. McGlothlan, member of First Christian Church, St. Joseph, was appointed chairman of the St. Joseph committee.

Mrs. McGlothlan describes her committee's work as "a long, but intensely interesting process." When the study was completed, bills were introduced into the Missouri legislature proposing twenty-five new or amended laws for the protection of children. The proposals met with fiery opposition from various interests, whereupon Mrs. McGlothlan and other backers of the legislation promptly went into action. They kept in touch with legislative committees when the bills were up for discussion. They informed the legislators of the need for such laws and spread this information before their own communities.

Only a small portion of the legislation in behalf of Missouri's children has become law during the last two legislative sessions. Still, the citizens who work on advisory committees of the Children's Code Commission refuse to be discouraged. As Mrs. McGlothlan expresses it, "We shall go on working and get something accomplished each year."

Other church women are similarly active. In Honolulu, women are working in an effort to secure statehood for Hawaii. Mrs. H. B. Cooper, member of First Christian Church, Honolulu, reported that community meetings on statehood have been held and women have helped to draw up resolutions which they sent to Congress favoring the Territory of Hawaii as the forty-ninth state in the Union.

In San Antonio, Texas, the Council of Church Women was active in publicizing the city's need for sewer improvements. The women worked to get voters to the polls, failed three times, and at length, in a fourth election succeeded in securing public approval of the bond issue.

Members of the Loyal Daughters Class of the Christian Church in Warrensburg, Missouri, drew up a statement and sent it to their Congressmen asking for a bill to provide for the teaching of religious ideals in the public schools. The Congressmen, interested in hearing from grass-roots groups, corresponded in turn with the Sunday school class, expressing their own opinions on the proposal.

Christian women ought to get into politics and take honesty with them. Their participation is needed to help put the conduct of American government in a better light. Church women could write their Congressmen, study the laws, serve on committees, telephone voters, go to the polls and vote. There are several millions of women church members in the United States. If they went into action politically, this country would be a better place in which to live.

For Adult Missionary Groups

Theme: America's Geographical Frontiers

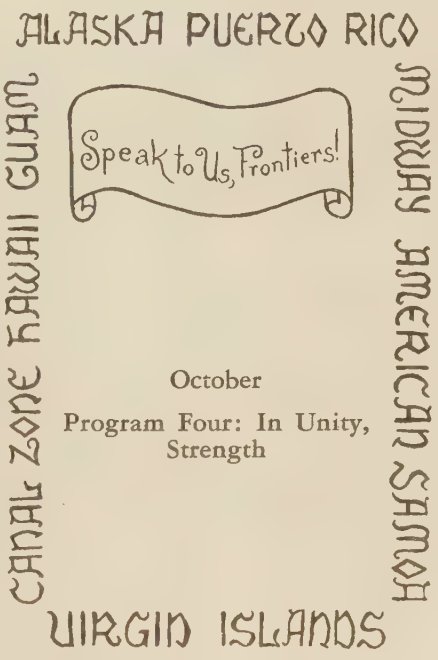
HAVE you read Frank Mead's *On Our Own Doorstep?* If so, you have been impressed with the emphasis on Christian unity to get the task done which faces us in these secular days. In unity there is strength. Failing organic unity, Christians can cooperate. We find more and more things we can do together.

On Guam there is a real challenge for union effort on the part of Protestantism. There is a large group of civilians on Guam. These include contract laborers and civil service folk. They are not adequately served by the army and navy chaplains who are overloaded with work for service personnel. There is a big job to be done by a big man. The Roman Catholic church has been THE church since Guam was occupied by the Spanish soon after its discovery in 1521. It is still the church of the native people. Since World War II, American Capuchin priests have taken the place of the priests from Spain.

People inquire about Christian work on Midway. Midway has no population except the Americans in charge of the cable station, those connected with the naval base, laborers, contractors, and a few civil service employees. These are adequately served by the Roman Catholic and Protestant chaplains.

Heart-throb of Protestant Life

McLean Conference Grounds in Puerto Rico are an aid in bringing Protestants together. Mae Yoho Ward says that those beautiful grounds and the fellowship that takes place there is actually the heart-throb of the Protestant life on the island. Did you read Mrs. Ward's letter on the page "For Adult Missionary Groups" in the July-August issue of WORLD CALL? If so, you found something interesting to do in the way of an over-and-above gift. Mr. and Mrs. Garland Farmer who are now in charge at McLean Conference Grounds are already wondering if they can make you comfortable if you attend the Fiftieth Anniversary of our work in Puerto Rico next year. Can you rough it? Life at the conference grounds will be even more simple than camping at home. Mr. and Mrs. Farmer are afraid you will not like beds where many of the mattresses are nothing more than pads through which it is possible to see the imprint of the springs below. There is need to double the number of sheets if seventy-five or a hundred visitors are to be there for more than a week. There isn't closet space in the dormitories. Must they build closets or will you hang your clothes on a rope? What about dressers? There are very few. Mr. Farmer recently wrote: "As I picture one hundred visitors with about fifty pounds of luggage each, nice clothes, and everything. I don't see how our puny accommodations will work out to their best comfort. How would it be to ask for an advance registration of $25? Is the price of $3.00 a day exhorbitant?"



October

Program Four: In Unity, Strength

How adequate is your camping spirit? Here is a mission field—home or foreign? Home, because it is America; foreign because it is off the mainland. It is approaching a celebration of great joy. Would you like to be one of a hundred to share that joy? If so, begin saving money for that advance registration that may be required, the price of a ticket by boat or air, and watch for further publicity. If you can't go, send a sheet to make someone else comfortable. Remember the address: Mr. and Mrs. Garland Farmer, Box 424, Bayamon, Puerto Rico.

Most Delightful Couple

Mrs. E. V. Pugh, one of the representatives of the Disciples of Christ at Amsterdam and a member of the board of trustees of The United Christian Missionary Society, recently had a visit to Puerto Rico with her husband, a construction expert who is doing some building there. On her short and busy stay she spent a day with Mr. and Mrs. Farmer. Mr. Farmer picked her up in the truck in which he was hauling chicken feed to the conference grounds. On the way out he picked up a projector for use at the grounds that evening. He dropped by the Union Seminary to let her take a quick look there. At the union church she had a short chat with the pastor's wife, long enough for her to learn how much Mr. and Mrs. Hugh Williams were missed from seminary and church while on furlough. She heard, too, how much the Farmers are appreciated. "The most delightful couple on the island" was the verdict of the pastor's wife.

Mrs. Pugh, who had motored all over Puerto Rico, said of the McLean Conference Grounds: It is the beauty spot of the island. . . . A. McLean was a saint on earth. He could have no more wonderful memorial than the conference grounds in their mountain setting with tall ferns in masses banking the entrance, cottages tucked away among the foliage of trees and ferns, the arbors that sheltered out-door tables for dining *al fresco,* the amphitheater open on all sides to the beauty around about. Mrs. Pugh spoke with high commendation for the work the C. Manly Mortons had done in making the conference grounds a place of such beauty and service.

I Have To Go Back

Mrs. Pugh found the conference grounds beautiful beyond her best expectations but she came upon one situation which let her see an aspect of missionary life such as the missionaries do not write home about. A conference was in session. Lutherans were using the grounds. There were meals to supervise and Mrs. Farmer was in charge. What happened? She became ill. She took to her bed. (It proved to be only a temporary illness.)

Mrs. Pugh exclaimed to Mr. Farmer: "You must not leave your wife to take me back to the city." His reply was: "I have to go back. We have no telephone. I must go in to consult the doctor about my wife."

Why no telephone? The nearest line is a long-distance one and cannot be cut into for either a private or a public telephone. The estimated cost of a special line from Bayamon is $1,000.

Mrs. Pugh has memories of glossy vanilla vines climbing the Puerto Rican trees, of orchids in the crotches of the branches, tame lias blooming below. But she has memories of dire poverty, too, and of lonely, brave young missionaries being hands and minds for all of us.

Worship Service for October

On another page of this issue of WORLD CALL you will find the worship service for October: The Lord God Is My Strength—"If we love one another, God dwelleth in us, and his love is perfected in us." You will appreciate the little story of the building of the church on the mountain which Mrs. Grace Adams includes in this second service she has prepared for this series of programs. Here is another simple illustration that might be added.

Ruth Miller, the wife of Chaplain Thornton Miller who is stationed at Honolulu, has been moved at the devotion of her "Mama San" who will take no money for laundering the chapel linens. She would rather take them home than launder them on the time for which Mrs. Miller pays her. Here is a chance to learn some Hawaiian language. Mama San simply says: *No money, me kokua churchee. No pilikea—plenty kokua.* "No trouble, only cooperation or goodwill or help for the church."

Advance or Sideline

THE foreign mission work of the churches has come to the parting of the ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sideline and other forces and agencies are going forward with positive programs . . . agencies and forces that will not touch the deep spirit of love and satisfy the moral and spiritual longings of the people.—*Dr. Ralph E. Diffendorfer*

Who is going to decide whether world Christianity leads the world or is pushed to the sidelines? The young people in churches of North America will have an important part in making that decision. In a few years the financial support of missions will rest largely on the shoulders of those in the youth departments of today. From this group come the great majority of life recruits who become missionaries. It has been remarked that the missionary movement has been a youth movement from its very beginning.

Something will fire the imagination and capture the enthusiasm of Christian young people. What could be more challenging than the world missionary enterprise? Plans for a planet! Nothing narrower will satisfy our most consecrated and forward-looking young people.

To provide this world-size dream which can kidnap the imagination and enthusiasm of teensters is the privilege of those who plan their study and worship programs. Especially is the opportunity great in programs on missions. Begin with an airplane view of the gains Christianity has made in all lands. Point out areas where the conflict between the Christian gospel and its foes is the greatest.

Make clear the part that missionaries and money sent by churches are taking in shaping the future of various lands. Spotlight Disciples of Christ missions and glance at the contributions we have made to the physical and spiritual welfare of the people we have served. Show how we cooperate with other Protestant missions in facing the total Christian task of each country. Consider the number of people not yet reached by the Christian message.

Then, and only then, center your study on Puerto Rico or China or some other field. When the young person has seen the world missionary movement as one of the most significant, hope-inspiring and dramatic enterprises of our day, he is ready to focus attention on projects and personalities of one particular mission.

Missions in CYF

Circles and Triangles

Intermediates

"Eenie, meenie, minie, mo"—no, not that way. Choose your leader for the September program—and all others—with great care. Education in Puerto Rico will be of great interest to your boys and girls. A travelogue may be used to bring the education "puzzle" of the island to your group. "Open My Mind" is the worship program in the guide, *"With Justice for All,"* which also offers suggestions on the travelogue. Material in the form of facts, stories, and pictures can be found in *Puerto Rican Puzzles.*

For your October program, put stories to work in showing that the Protestant churches, with the help of missionaries from North America, are improving all phases of life in Puerto Rico. An illustrated talk could be given in brief sections, each followed by stories or illustrative facts given by different members. Hints on the talk and plans for a worship program appear in *"With Justice for All."* For films or slides, look over the list in the free booklet, *Christian Youth Fellowship Studies "America's Geographical Frontiers."*

Seniors

"Two Tickets to Hawaii," your September program, can be one of your best. Reserve the film, *People of Hawaii,* or have at hand all possible pictures portraying scenery, activities of the people, and work of the churches. For resource material, supplement the chapter in *Forty-Eight Plus!* with the fine chapter on Hawaii in *On Our Own Doorstep.* (Borrow copy from adult mission study group.) If a copy of *Great Is the Company* is in your church library, ask a member to read the chapter, "Island Keepers of the Word," and prepare a short talk on the coming of the Bible to Hawaii. The frontier book, *Pioneer Hawaiian Christians* (15c), has two good stories.

Sunday Evening Groups

Intermediates

The "Isle of Enchantment"—Puerto Rico—is the subject of three programs in *PM Pack* No. 2. C. Manly Morton, well-known missionary to Puerto Rico, wrote material for the three leaflets. For best results, present the three lessons at three consecutive meetings. The three carefully chosen leaders should meet with the adult counselor for a joint planning session. On the table before you may be lying the three pupil leaflets, the counselor's leaflet on missionary education, *Puerto Rican Puzzles* (illustrated book with color, quizzes, rhymes, and whatever else you want), and *CYF Studies "America's Geographical Frontiers.* (One copy free. See visual aids, page 13 and the worship program on page 7.) Use a map of Puerto Rico.

Seniors

With October you begin the programs in the fall number of *Fellowship,* the CYF program quarterly. Three of the programs concern "America's Geographical Frontiers"—Hawaii, Alaska, Canal Zone, Puerto Rico, and the Virgin Islands. Here is the opportunity for a glimpse into the life and problems of Christian young people of these lands which are under our flag.

After the three leaders are chosen, they should meet and look over the three *Fellowship* programs and the plans suggested on pages 2-4 of *CYF Studies "America's Geographical Frontiers."* This booklet—free on request—carries on page 13 a list of visual aids from which you may choose. If at all possible, have before the group a copy of the illustrated book in red, white and blue, *Forty-Eight Plus! Puerto Rico Looks Up,* an illustrated booklet on our own mission, would help the leader of the third session. The Osborn guide offers fully worked out worship programs and much additional help in program planning. A map showing all five regions may be obtained. Sounds like a lot? All pieces of material in addition to *Fellowship* come to you for $1.35! The CWFF packet—free on request—will furnish ammunition if you wish to emphasize missionary giving along with the study.

NOTE: Order program materials from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Our Scrap Book

"GOING! GOING! People on planes and steamers, trains and buses are always going somewhere, sent by somebody to do something." . . .

"And so it goes. Every day countless people, ranging in importance from the President of the United States to a salesman of bubble gum, are being sent on assignments, each with his own specific task. Along with diplomats and businessmen, scientists and explorers, engineers and salesmen, go thousands of young people, sent by the Christian church to meet human needs in Christ's name."†

* * * * *

Missions is an organized method by which the church is trying to fulfil its total mission to our people everywhere.

* * * * *

"If men are to go forward in the way of seeking God's righteousness—youth must lead them.

"They have the contagious enthusiasm, the fresh approach, the undulled vision, the untaxed strength—above all they have the future."—*John Foster Dulles*

†From **Look at the Missionary**, by Winburn T. Thomas. Friendship Press. Used by permission.

Echoes from Everywhere

Mission Church Has a Kindergarten

"If we only had a kindergarten!" was the wish of a group of mothers and fathers in McAllen, Texas.

Their wish came true when Mrs. F. F. Davila, wife of the minister of the Mexican Christian Church, agreed to take over the responsibility of opening a kindergarten in the church. Mrs. Davila, who is not only a busy minister's wife but the mother of a large family, knows how to interest children. During the last school year the kindergarten enrollment reached 35.

For a fee of 25c, which covered only the cost of handwork materials, the youngsters were able to participate in standard kindergarten activities and recreation, enjoy beneficial group fellowships, and above all, learn something of the ministry of the church. Special programs were planned during the year for such days as Christmas, Mother's Day and graduation. The quality of the work was of such high nature that public school officials invited Mrs. Davila and the children to join their activities at the close of the school year.

The majority of the children enrolled come from non-Christian homes. Thus, an excellent opportunity is afforded the church to make vital family contacts with non-Christian people, interesting them and bringing them into the life of the church.

The department of church development and evangelism of The United Christian Missionary Society, which carries responsibility for the service of the Mexican Christian Church, plans to give additional program help and funds to enlarge this excellent program.

The new, self-supporting church, Anfu Road, Shanghai, had spent all their funds to fix up their building. Still they had no baptistry and candidates were ready. I offered to let them have half the amount if they would raise the rest. Soon these 13 persons were baptized. The pastor-evangelist and elder stand in the back row.—O. J. GOULTER

Cebu Planning Conference

Harvey Lord, missionary, was one of the advisers at the Cebu Planning Conference of Christian Youth. Cebu is an island and also a city about four hours south of Laoag, P. I., by plane.

The conference has given new hope to church youth in the Philippines. The youth program has never quite stabilized itself since the liberation, and Youth for Christ has threatened to step into its place by selling our youth on a high-pressure showmanship type of evangelism. The Cebu Conference turned the tide in favor of a real Protestant youth movement emerging officially from the churches.

A small body of carefully chosen delegates officially represented the various church bodies. They discussed the problems that confront the youth of the church in the Philippines, and voted to organize a Philippine Federation of Christian Youth Fellowships similar to the United Christian Youth Movement in the United States.

—PHILIPPINES MISSION NEWS.

Members of the Mexican Christian Church kindergarten, McAllen, Texas. Graduates are proud of their caps and gowns!

Missionary Comments on Unidentified Picture

With the article on "India Uprooted" in the May issue of WORLD CALL, the old man in the top picture was from one of our hospitals. He is Dr. Christopher Deen, on the staff of the Mungeli Christian Hospital, a man who will become prominent in our missionary medical work. In America it may not be strange to find a fellow with medical training who would be willing to pitch in and help dig drainage ditches and latrines as well as bandage and inoculate; but in India this combination is rare, even among Christians.

In addition to him, our Mission sent two other doctors and four nurses for varying lengths of service to aid in the troubled Punjab.

However, you were right in emphasizing the present and the future. Thousands died the sudden death of sword and bullet last August and September. But unless rehabilitation and relief work is carried on by the Indian Government and Church World Service, more thousands will die the slow death of hunger and starvation in the months ahead.

—DONALD RICE,
Damoh, C. P., India

Crowded Conditions in Congo Church

Our Sunday morning worship had been less enjoyable because of crowded conditions. Now we have an early service for students, young and old, and all children; then a later service for adults. I just had the privilege of being the preacher of the morning at the youth service. My subject was, "What Is Life?" and the answer was Jesus' words in Luke 12:15 and 10:28.

If you could see how few material things these people have, you might wonder how anyone could preach to them about life being more than the possession of material things. But one discovers among primitive

peoples that the application of this teaching is just as pertinent as it would be among developed peoples. Perhaps that is true of all the teachings of Jesus, further proof that he is the Son of Man and the universal Saviour.

—WALTER CARDWELL,
Bolenge, Belgian Congo

American Indian Pageant Huge Success

An outstanding experience for all of us here at the Yakima Indian Christian Mission, at White Swan, was witnessing the pageant, "Hiawatha," that the Indians presented in Toppenish in order to secure funds for a George Washington celebration in the Longhouse, their old ceremonial hall. The pageant was so well presented that requests came from far and near, and before the end of the spring, it had been presented 13 times in towns in this valley and as far distant as Everett, Washington—200 miles.

Several of our Mission children took

(*Continued on page* 42)

Missionary Worship Service

Theme: The Lord God Is My Strength

OCTOBER

His Love Is Perfected In Us

QUIET MUSIC (piano or organ: "Saviour, Teach Me, Day By Day" *(Christian Worship: A Hymnal,* 389).

OPENING SENTENCES:

"Love in loving finds employ,
In obedience all her joy."

"If we love one another, God dwelleth in us and his love is perfected in us."

"And may the nations see
That men should brothers be,
And form one family
The wide world o'er."

PRAYER HYMN: "Saviour, Teach Me, Day By Day"

SCRIPTURE: They devoted themselves to apostles' teaching and fellowship, to the breaking of bread and the prayers. . . . And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

—Acts 2:42, 44-47

LEADER: The early days of the church were growing days. The members were a happy group with a peculiar singleness of mind and heart. Their lives were full of praise and joyful service. There was unity; there was strength. The early Christians were steadfast, loyal, unselfish, alert.

The Puerto Ricans have been a happy group of Christians. They have loved their church. Past Bayamon, up in the mountains, right on top of a mountain stands a simple, white frame church. The story of this chapel goes like this:

A group of converts—loyal, consecrated folk—wanted to build their church on top of this mountain. With no roads to get the materials up there and the extra expense involved, it was impossible. But was it? No. These desperately poor, barefoot *jibaros* carried every board, nail, bucket of paint, and other necessary equipment to the place they had chosen for their house of worship. All worked together and great was their joy in their accomplishment. The white church standing so high above them seemed a challenge to them. They could have clean, shining lives, high above their old standards of living. They had found the "way of life."

PRAYER: Heavenly Father, our guide and companion as we journey through this life, help us to live our lives as thou didst live thine. Give us singleness of spirit and love, a clean mind and pure heart. May we constantly strive to keep our bodies as thy temple. Give us desire and insight to see the needs of our brothers and the courage and strength to serve them. In our menial tasks may we show thy loving kindness. Help us to use our leisure time to thy glory. Forgive us of our sins of commission. Give us insight to eliminate our sins of omission. As the early Christians worked joyously, united in purpose, loyal and steadfast in their service, so may we too be as those children of thine. May the church through us as its members see the world's needs and our opportunities for service with ready hearts and willing hands. May our work be united and strong for thy sake. Amen.

OFFERING HYMN: "We Give Thee But Thine Own" *(Christian Worship:A Hymnal,* 422)

MISSIONARY BENEDICTION

—GRACE DONALDSON ADAMS

In Memoriam

Mrs. Jennie Sweeney Jones, 1948, Winchester, Kentucky. Interested member of the Mt. Zion missionary society and church. Age 84 years.

Mrs. Tomasia Bickley Perry, May 10, 1948, Gordonsville, Va. Widow of the late Rev. E. R. Perry. She was among the most devoted and faithful members of the church, always present if possible.

Mrs. W. A. Brooks, June 12, 1948, Forney, Texas. Active and spiritual leader in the missionary society since 1900. Served on the Texas state board. The growth and welfare of the church was close to her heart. Age 78 years.

Mrs. Susan Trimble, June 4, 1948, Tempe, Ariz. Teacher and lifelong member of the Christian Church, and devoted worker in the missionary society.

Mrs. Carrie Waggy Mulkin, January 7, 1948, Lancaster, Ohio. Faithful member of the church for many years. Rejoiced in the extension of the kingdom everywhere.

Mrs. Fannie Cummings, January 15, 1948, Sparta, Tenn. Age 65. A devoted member of First Christian Church and missionary society. Her many friends mourn her passing.

Miss Stella Savage, June 8, 1948, Benton, Pa. Member of Benton Christian Church in her youth; later member of the Wyoming Avenue Church and the Moss Memorial Missionary Society of Wilkes-Barre.

Mrs. E. S. Conner, May 22, 1948, Indianapolis, Ind. Lifelong missionary leader in churches of Indiana and southern California, and wife of E. S. Conner, retired minister. Author of historical documents of Downey Avenue Church and its missionary society. A winsome personality and exceptional ability.

Mrs. Sallie Caldwell, May 22, 1948, Waco, Texas. An earnest and faithful teacher and missionary leader for 55 years in Waco, first in Central Church, and then as a charter member of the Herring Avenue Christian Church. Her active interest in local and world-wide work was an inspiration to her friends and relatives. Age 82.

Frank M. Gillette, May 17, 1948, Canoe Camp, Pa. Member of the Church of Christ, having served as trustee for several years. A retired businessman and lifelong resident of Canoe Camp. Age 97 years.

Mrs. Belle Cleveland Aumick, June 8, 1948, Covington, Pa. Age 70. Active member of the Covington Church for over fifty years. Served as president of the Always Loyal Class until her death; member of missionary society and Ladies' Guild for many years.

Miss Helen Reed, March, 1948, Oklahoma City, Okla. Active in religious education work and missionary society in Chanute, Kans., Cushing, Okla., and later in Oklahoma City. Member of choir and Guild.

Mrs. Pearl May Wilson, June 6, 1948, Jackson, Mich. An ever faithful member of First Church of Christ and all of its activities.

Mrs. Elizabeth Anderson, February 13, 1948, Princeton, Ill. Faithful member of First Christian Church. Served in Ladies Aid, missionary society, and financial secretary for many years.

Mrs. Mae Mercer, April 28, 1948, Princeton, Ill. Age 47. A devoted mother who was loyal to First Christian Church where she reared her family. Very dependable and active in various departments.

Sumankhetan, "A Garden of Flowers"

By VEDA B. HARRAH*

IN PENDRA Road, Central Province, India, is located one of the most effective pieces of missionary work carried on by Disciples of Christ churches in the India Mission. This is the vocational school for girls, Sumankhetan, which, interpreted means "A Garden of Flowers." A report of the past year's activities at Sumankhetan would need to include the following.

Tenth Class Added

Sumankhetan has grown in its program in that a tenth class was added in 1947-48. During the past year, for the first time, girls studied up to and through the tenth year. The high school department is a special home science school which makes no attempt to follow government curriculum, but which specializes in homecraft and household management.

Of the four girls who finished the tenth class, three are entering nurses' training, and the other, too young for nursing, is making plans for further study elsewhere.

Weekly Bazaar

Girls of the home science department do the buying for their school "families," and have had actual experience in selecting and purchasing at the school shop. When Miss Neva Nicholson returned to Pendra Road last January from furlough in the States, she brought new scales for the shop, which, replacing the old rusty and inaccurate ones, have made weighing a pleasure at the weekly bazaar.

Nursery School

A nursery school is conducted in Sumankhetan, and here the older girls receive "laboratory" experience in childcare. Work in the nursery school has been enlivened since new equipment was received from friends at home. Swings, tricycles, wagons and other toys have been the delight of the children and have given new interest to the "big sisters" who take turns at helping in the nursery.

Children of the nursery school at Sumankhetan, Pendra Road, India, are really enjoying some new toys sent to them from church friends in America.

Handmade Articles

Handiwork is a special feature at Sumankhetan, and girls are always happy to exhibit their rugs, mats, baskets, bags and fans. Visitors are usually eager to purchase some of Sumankhetan's handiwork.

Wells Are Popular

The wells at Sumankhetan are always in use. Windlasses clatter from early morning till late at night. Housekeepers begin to carry water to their cottages before daylight, and others linger at the well long after dark. Young gardeners use class periods through the day to send streams of water gushing down the drains at the garden well to banana trees and thirsty plants. At the lower well beyond the garden there is the familiar swish of wet clothes as girls find time to do their wash.

Recreational Activities

For the first time, this year we had a Sumankhetan basketball team. After only a month's practice, our girls went to the district tournament at Bilaspur and won the cup. Our deck tennis team also won. We are now proud to have two loving cups on exhibit in the school office.

With good teachers, pleasant surroundings, and homelike atmosphere, girls cannot help but enjoy school life while they learn by doing. Sumankhetan's spacious compound with its simple, attractive buildings is one of the most delightful places one could image for a school. Truly, it is in every respect "A Garden of Flowers."

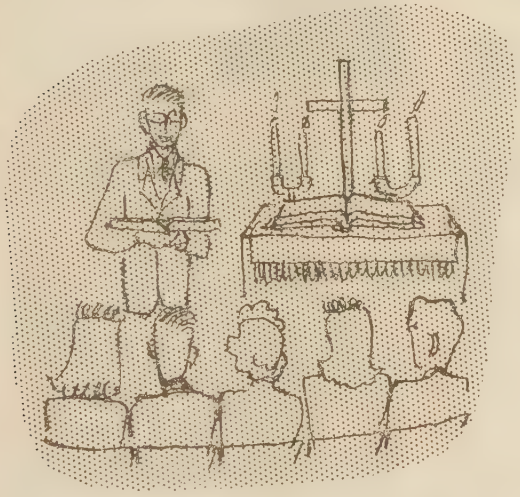
*Miss Harrah is a missionary under The United Christian Missionary Society and is stationed in Pendra Road, India.

Left: Two Sumankhetan girls, and Miss Veda Harrah with the new scales, buying vegetables for household use. In the center picture are some of the girls holding pieces of handwork which they made. At the right are two Sumankhetan teachers. The taller one is Miss Christine Alleppa, and the other is Miss Leah Nanhe.

"STUDY TO SHOW THYSELF APPROVED-"

50,000 DISCIPLES OF CHRIST STUDENTS ARE ENROLLING IN COLLEGES AND UNIVERSITIES ACROSS THE CONTINENT

OVER 350 COLLEGE TOWN MINISTERS AND STUDENT WORKERS ARE GREETING YOUR YOUTH AS THEY ARRIVE



THERE ARE CHRISTIAN STUDENT GROUPS ON MOST CAMPUSES, AND NEW ONES ARE BEING FORMED. YOUR SON OR DAUGHTER CAN FIND HIS PLACE IN THE DISCIPLES OF CHRIST STUDENT FELLOWSHIP

THROUGH YOUR INTEREST AND SUPPORT, THE STUDENT WORK OFFICE OF THE DEPARTMENT OF RELIGIOUS EDUCATION STRENGTHENS THE WORK OF COLLEGE TOWN MINISTERS AND STUDENT WORKER AS THEY PROCLAIM AND LIVE THE GOSPEL OF JESUS CHRIST WITH STUDENTS BY WORD, STUDY, ACTION AND FELLOWSHIP

DID YOU OR YOUR MINISTER WRITE THE COLLEGE MINISTER THAT YOUR SON OR DAUGHTER WOULD BE COMING TO COLLEGE?

STUDENT WORK OFFICE
DEPARTMENT OF RELIGIOUS EDUCATION
THE UNITED CHRISTIAN MISSIONARY SOCIETY
MISSIONS BUILDING – 222 DOWNEY AVENUE
INDIANAPOLIS, INDIANA

MR. AND MRS. Kenneth L. Potee, missionaries on furlough from India, will serve as missionaries-in-residence of Missions House at New Haven, Conn., during the coming school year. They assumed their duties September 1.

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Miss Verna Sutton has resigned as executive secretary of the department of institutional missions of The United Christian Missionary Society. Miss Sutton has served in that position since July 1, 1946, and terminated her services with the Society July 31, 1948.

———

Edwin Marx, recently returned from missionary service in China, plans to remain in the United States and has accepted a professorship in the department of religion at Transylvania College as of January 1, 1949. Dr. Marx will render field service through the department of financial resources of the United Society until December 31, 1948.

———

C. F. Swander, the "dean" of state secretaries, will retire October 1 after serving Oregon as state secretary for forty years and as religious education director in that state for fifteen years. Mr. Swander will be succeeded by Charles H. Addleman, pastor of Kern Park Christian Church, Portland, Oregon.

———

Harriett Hardy, director of children's work in Kentucky, has returned after a year's leave of absence during which time she gave special service on the faculty of Union Theological Seminary in New York City, presenting two courses: *Methods in Religious Education* and *The Religious Education of Children*. Part of her time was devoted to supervision of field work. Hulda Allen and Juanita Purvis, students at the College of the Bible, Lexington, Kentucky, carried the children's work program in Kentucky during Miss Hardy's absence.

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E. H. Reed will begin his services as part time state secretary in Louisiana on October 1. Mr. Reed was recently retired as pastor of the Kingshighway Church in Shreveport.

———

Thomas Miller, state secretary and director of religious education for New York and New Jersey was appointed as secretary-director for New England, also, at the June meeting of the board of trustees. For some time New England has been without an employed director and the territory has been combined.

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Mrs. Mabel Niedermeyer (C. C.) McCaw, national director of children's work in the department of missionary education of the United Society, presented her resignation to the June meeting of the board of trustees to become effective upon the return of Miss Genevieve Brown from her trip to the Orient. Mrs. McCaw has been acting secretary of the department of missionary education during Miss Brown's absence. Miss Brown reached the United States on August 2.

———

Ernest Ham, director of religious education in Tennessee, resigned July 15 to return to the chaplaincy. George West, Tennessee state secretary, carried the summer conference program and will assume other responsibilities until Mr. Ham's successor is chosen.

———

Mr. and Mrs. George Smedley, missionaries located in Asuncion, Paraguay, announced that David Robert arrived June 4.

———

Jane Ellen Miller, director of young people's work in the department of missionary organizations of the United Society, was married July 3 to Roy Horner of Indianapolis. The bride's father, Benton B. Miller, pastor of the Olive Branch Christian Church in Indianapolis, performed the ceremony. The young couple will reside in Indianapolis and Mrs. Horner will continue with her work.

———

John Newman, who serves in the French-Acadian mission field, has moved from Kinder, Louisiana, to Mamou. Dolse Fontenot will go from the Mamou church to Kinder. This new plan puts Mr. Newman in the western portion of the French-speaking area; and in addition to serving the Mamou congregation, he will begin an itinerant ministry, establishing a number of preaching points to the south and east of Mamou.

———

Joe R. Babb will become national director of leadership education and director of field program in the department of religious education of the United Society on October 1. Mr. Babb is a native of Missouri with 22 years' experience as a pastor in Kansas and Texas, with a strong interest in Christian education. He has served as the director of religious education for Texas during the past three years and has participated in state and national projects in camps, conferences, and leadership education schools. Mr. Babb will make his headquarters in Indianapolis.

Mr. Babb

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On October 1, Miss Mabel Metze of Martinsburg, West Virginia, will become national director of children's work in the department of religious education of the United Society. She will succeed Miss Florence Carmichael who retired recently after 28 years of service in this field. Miss Metze served the Winchester Avenue Christian Church in Martinsburg as director of Christian education for the past four years. She is a graduate of Bethany College and of Boston University. She has had a wide experience in the field of public school education as well as of children's work in the church.

———

Miss Carrie Dee Hancock, who has been state director of children's work in Iowa for the past two years, will come to Indianapolis October 1 as national director of children's work in the department of missionary organizations. A graduate of Drake University, Miss Hancock holds a Master's degree in Rural Education and Social Problems from Columbia University, and has studied in the University of Washington. Her experience in the public schools and in church schools, vacation schools, laboratory schools, leadership education and youth conferences fit her extremely well for her new duties.

———

Max C. DeWeese has become the Crusade evangelist in the northern region with headquarters in Mason City, Iowa. Mr. De-

Missionary Register

Arriving from the Field:

Mr. and Mrs. W. H. Edwards in July.

Dr. and Mrs. A. G. Henderson left Matadi August 26 on the SS. "Vinkt."

Mr. and Mrs. David Byerlee and son, Allen, Betty and Peggy Cobble, and Margaret Baker left Matadi July 26 on SS. "Lindi."

Mr. and Mrs. Walter Cardwell left the Belgian Congo the first week of August.

Departing for the Field:

Mr. and Mrs. Edwin Cornelius and Ed left the United States on July 31 for Medellin, Colombia, where they will study Spanish for a few months before proceeding to Paraguay.

Mr. and Mrs. Robert Nelson and two sons will leave in the fall for Jamaica.

Weese comes from a successful pastorate at the Grand View church in Kansas City, Kansas.

———

Karen Louise Shorrock was born in Tokyo, Japan, on June 9 to Mr. and Mrs. Hallam Shorrock, missionaries in Japan.

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Murad Scott, E. F. Albert and Nathaniel Peters, three Indian ministers, arrived in the United States in July for additional training and study. Mr. Scott will attend Texas Christian University; Mr. Peters will go to Bethany College while Mr. Albert will study at Phillips University.

———

Four men were elected by the board of trustees of the United Society to membership on the National Laymen's Advisory Commission for the coming year: Dale Boren, Wesoka, Oklahoma; John Gray, Ocala, Florida; Harry Byrd Kline, Dallas, Texas; and A. V. Cauthorn, Detroit, Michigan.

———

Carroll H. Lemon, a member of the curriculum committee of the United Society and executive secretary of the Nebraska Council of Churches, Lincoln, Nebraska, was elected as one of the vice presidents of the Association of Council Secretaries at its annual meeting at Lake Geneva, Wisconsin, in June.

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Harold E. Fey, managing editor of *The Christian Century*, Chicago, and former editor of WORLD CALL, received an honorary Doctor of Divinity degree from the Chicago Theological Seminary at the ninetieth commencement exercises of the institution in June. The award was presented in recognition of distinguished Christian service.

———

Professor John Berry, who has taught sociology at Eureka College, Eureka, Illinois, for 13 years, left in June for his old home in England. He will be gone for seven months and, upon his return, will accept a teaching position with Pacific University in the state of Oregon.

———

Miss Margarita Rivas is the new program director at the Mexican Christian Institute. She is a graduate in group work from Western Reserve School of Applied Social Sciences. Previously she has served in the field of migrant work for the Home Missions Council, has taught both in public and private schools, knows English and Spanish and has had wide experience in community work in the Southwest.

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Miss Norma Jean Eaton, a 1947 Hiram College graduate, was accepted as a candidate for Christian education by the board of trustees of the United Society at its June meeting. Miss Eaton will continue graduate study before receiving her appointment.

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Students accepted into foreign missions candidacy at the June meeting of the trustees of the United Society include: Robert L. Bond, Betty Ruth Burton, Barbara Ruth Cole, Betty Marie Ellis, Margaret Ruth Finney, Eulalie Ruth Kinney, Charles Harold Lohf, Evert Charles Millard, Mrs. Roberta Ann Millard, Keith Burton Salmonson, Carol Potee Salmonson, Richard Clyde Sherman, David Maxwell Stewart Margaret Elizabeth Shaw, Terrill Marshall Trimble, Jr., Autie Carrol Cuppy and Vera Grace Cuppy.

———

Mr. and Mrs. M. Edwin Thomas Cornelius, Jr., and Mr. and Mrs. Robert Gilbert Nelson were commissioned as missionaries of the United Society at a special service in Graham Chapel at Missions Building, Indianapolis, on June 23. Mrs. Mae Yoho Ward, secretary of the department of Latin American missions in the foreign division of the United Society, presented the candidates to Dr. H. B. McCormick, president, who spoke briefly and gave them their commissions. Following this service, the Lord's Supper was observed. The Nelsons will serve as missionaries in Jamaica and the Cornelius couple will be located in Paraguay.

———

The annual Student Workers' Association conference was held at Eureka College, Eureka, Illinois, the week of July 19-23, with Donald Salmon, pastor of the Eureka church, serving as conference director. Among those who served on the program were C. C. Morrison, editor of *The Christian Century;* W. B. Blakemore, dean of Disciples Divinity House, Chicago; M. W. Lampe, dean of the School of Religion, University of Iowa; and Howard Anderson, minister of the church at Bloomington, Indiana, the seat of the University of Indiana.

Previous to this annual conference, for the second year, John E. McCaw, director of student work in the department of religious education of the United Society, supervised a two weeks' student work training program with 8 students preparing to become directors in student centers. The group studied, held conferences and worked on individual projects at Missions Building, Indianapolis.

———

Jorge Wenzel, Argentine lawyer, Disciple layman, and executive secretary of the Confederation of Evangelical Churches of the River Plate, was named its official delegate to the Assembly of the World Council of Churches held in Amsterdam. He and George Earl Owen, missionary to Argentina for the United Society, who was selected as a visitor to the Amsterdam Assembly, visited Spain as representatives of the Evangelical community of this region before attending the Amsterdam meeting. Following the Amsterdam conference, Mr. Owen will visit the Waldensians in annual synod in North Italy.

Mr. and Mrs. Wenzel spent some time visiting our churches in North America last year.

———

Loren E. Lair, who has served as associate director of Unified Promotion since April, 1946, is leaving this work September 1 to become co-state secretary in Iowa with John A. Dillinger. While in the Indianapolis office, Mr. Lair has had responsibility for programs of stewardship and special days.

WORLD CALL

"Your Other Family"

measures up to

Brotherhood Love!

❖ ❖

Devoted to NEEDY old people and children

❖ ❖

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH

1602 LANDRETH BLDG., ST. LOUIS 2, MO.

Echoes from Everywhere

(Continued from page 37)

part, as well as a number of our former children among whom was Jeanette Wesley who was Minnehaha. She sang the "Indian Love Call" so beautifully. She will make a fine singer if she can get the music lessons she needs. Her friends call her "Jeanette McDonald Wesley." Her mother, who spent a number of years at the Mission as a girl, told us that much credit is due the Mission for the success of the pageant. That is a tribute to those who have gone before and made this path of service for us to follow—and such a tribute to those who have maintained interest and support in this challenging missionary work.

As our Yakima friends present pageants and plays and share with us in other ways, they are interpreting their culture and we are learning "so much of each other."

In the pageant, the marriage of Hiawatha and Minnehaha was beautifully done, and some of the customs they enacted are still part of the accepted marriage customs on this reservation today. The relatives and friends of the bride will gather (perhaps months after the couple have been living together) for the bride's part of the ceremony—feasting and exchange of gifts. Perhaps a week later, relatives and friends of the bridegroom will have another feast, with more exchange of gifts. The brides long ago wore veils of beads which hung down over the face. The gifts are usually blankets, piece goods, dishes, etc.

—YAKIMA NEWS LETTER

Statistics Tell a Story of Evangelism

Here are a few of the figures for last year's work in the Bolenge area of Congo.

In our local church the giving was 18,768 francs for 1947 ($436 which is a high figure out here). There were 112 baptized and 17 given Christian marriage. In the churches in the surrounding villages the offerings totaled $2,622.50 which is a healthy increase over the previous year. The total baptisms for this area was 887 and those returning to the church after having forsaken its fellowship numbered about 500.

We have preachers in 288 villages. In addition, there are about 30 other leaders teaching classes in certain villages, making possible some degree of education for approximately a thousand Congo children.

—WALTER CARDWELL,

Bolenge, Belgian Congo

Coe Memorial Has Large Enrollment

We have over 500 students in Coe Memorial school and everything looks promising. Five adults connected with the teaching staff were baptized on April 18 as well as quite a number of students, first or second generation—in three cases, third—of Christian families. The total number of baptisms that one day was fifty-one, and the early morning service was a beautiful, quiet one.

Every aspect of our work, in spite of war and inflation, is marvelously encouraging.

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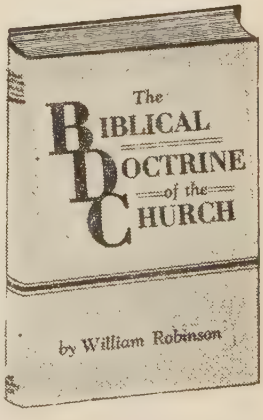

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Unexpected Guests Arrive in Asuncion

WE HAVE been having a lively vacation this year here in Asuncion. It cannot be said that our buildings stood idle. They have really been well used.

Early in July the Mennonite group came to us with a problem. They were expecting over 700 refugees from Europe and had no place to house them. They were coming by boat to Buenos Aires, and then were to come on up the river to the Chaco. But off the coast of Brazil their boat developed engine trouble and they drifted around for several days until another boat came along and hauled them into Recife, Brazil. There they waited and waited until those in charge decided to fly them into Asuncion.

It was most fortunate that we were having vacation. The boys' dormitory was turned over to them to use. They even used the kitchen. Our servants could speak no German so the women refugees stepped in and did all the work.

The group began arriving at 3:00 A.M., fifty or more in the first group. Among them were tiny babies and small children. My eyes filled with tears as I saw them get out of the trucks. Six babies had been born on the voyage, two sets of twins.

The groups arrived off and on the rest of the week. Of course the boys' dormitory was not sufficient room for them. Neither could they handle more at the Mennonite center; so Mr. Lemmon of our Mission had the desks removed from several classrooms and the guests slept there.

I have been so happy that we could help these folk. I felt so sorry for them. After having gone through so much already, they had to sleep on beds without mattresses and on the floor. But most of them were happy that they had this much. Upon arriving at the airport, several remarked, "At last we have a new fatherland."

Little by little, as boats were available, they were sent to the Chaco. We had two days to clean and get ready for school again! But it was all well worth the trouble.

—JUNE SMEDLEY,
Asuncion, Paraguay

Bells to Proclaim Prayers for Paris Assembly

Church bells and chimes will be rung in churches around the world on Sunday, September 19, 1948, as a call to prayer for world leaders who gather in Paris for the General Assembly of the United Nations.

This Angelus for the Paris Assembly is sponsored by a group of laymen who suggest that silent and audible prayer be offered at the close of morning church services while ringing bells proclaim this call to prayer to men of all races and nations. The time will generally be from 11:55 to 12 o'clock in each time zone.

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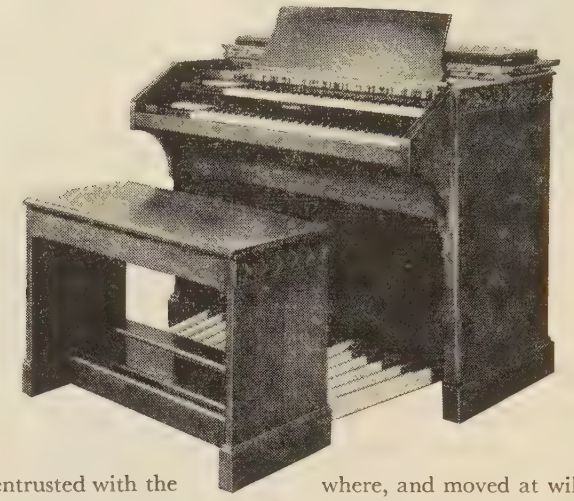

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Publications Received

CHRISTIAN CRUSADERS. Indianapolis. International Convention of Disciples of Christ. Price, $2.00.

MORE THAN WE ARE, Margueritte Harmon Bro. New York. Harper & Brothers. Price, $1.50.

THE BIBLE AND HUMAN RIGHTS, Kathleen W. Macarthur. New York. The Woman's Press. Price, 60 cents.

MR. BENJAMIN'S SWORD, Robert D. Abrahams. Philadelphia. The Jewish Publication Society of America. Price, $2.00.

THE PHILOSOPHY OF LAW AND FREEDOM, M. H. Schuster. Boston. The Christopher Publishing House. Price, $2.75.

MILLENNIAL STUDIES, George L. Murray. Grand Rapids. Baker Book House. Price, $2.50.

BISHOP BRENT, CRUSADER FOR CHRISTIAN UNITY, Alexander C. Zabriskie. Philadelphia. Westminster Press. Price, $3.75.

WHENCE AND WHITHER THE DISCIPLES OF CHRIST, Winfred Ernest Garrison. A Bethany Study Course. St. Louis. Bethany Press.

THE CASE OF THE NAZARENE REOPENED, Hyman E. Goldin. New York. Exposition Press. Price, $5.00.

Frontier Books: THE BISHOP OF ALL BEYOND (Sheldon Jackson); THE MAN WITH TWENTY HANDS (John Mason Peck); PIONEER HAWAIIAN CHRISTIANS (Batimea Lalana, Joel Mahoe); SHE MADE MANY RICH (Sister Emma Francis). New York. Friendship Press. Each, 15c.

A NEW CHINA, Viola S. Winn. Paper, 75c.

DIKE AGAINST THE SEA, Mary Brewster Hollister. Cloth, $1.50; paper, 90c.

TAI-LEE'S PRECIOUS SEED, Mary I. Beck. Cloth, $1.75; paper, 90c.

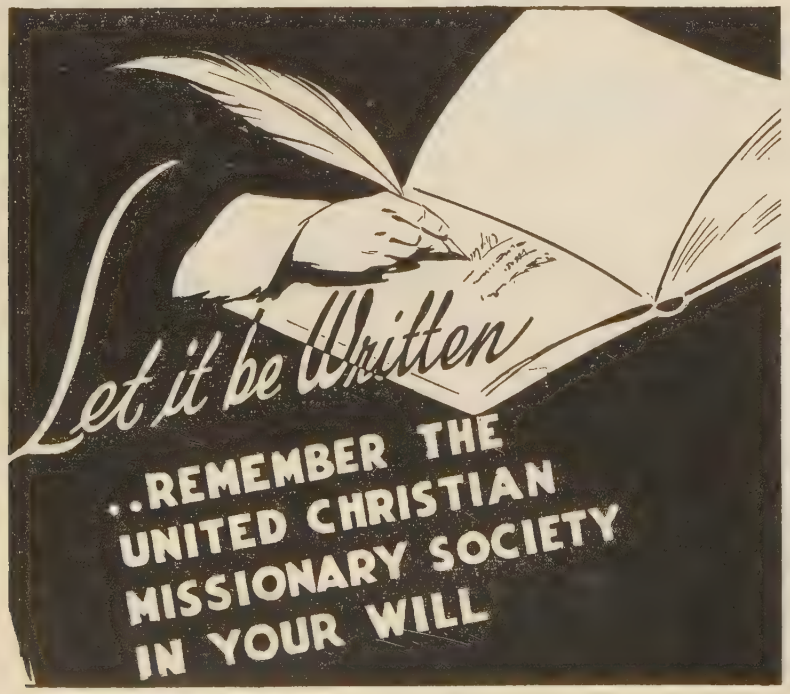
MY ALASKA PICTURE STORY BOOK, Edith J. Agnew. Boards, $1.25; paper, 75c.

FORTY-EIGHT PLUS, Constance M. Hallock. Paper, 75c.

WITH JUSTICE FOR ALL, Ione Catton. (Program guide.) Paper, 35c. Friendship Press, 156 Fifth Avenue, New York City.

GENERAL EVANGELINE BOOTH OF THE SALVATION ARMY. P. W. Wilson. New York. Charles Scribner's Sons. $3.50.

THE DISCIPLINES OF LIFE, V. Raymond Edman. Chicago. Van Kampen Press. $2.00.



Book Chat

(*Continued from page* 21)

out Bishop Brent's leadership in the first ecumenical conferences at Stockholm in 1925 and Lausanne in 1927. At these conferences he was a great leader, not only in his own communion but of the various American delegations. If the ecumenical movement is the "reformation" of the twentieth century, Brent must be accorded the accolade as one of the first of the reformers.

The problem of the preacher in presenting the ecumenical picture to his congregations is to make it seem realistic and vital. It is so easy to be doctrinaire and abstract. The movement needs to be personalized. Biographies such as this on Bishop Brent are valuable for this end.

CHARLES F. Kemp, Iowa Disciple, is one of the most promising of emerging authors of religious books. He has made a study of Richard Baxter, famous seventeenth century British preacher and pastor. Mr. Kemp is particularly interested in the pastoral function so that his inquiry into the work of Baxter is from that point of view. He calls his book *A Pastoral Triumph,* and stresses the faithfulness of the Kidderminster pastor in shepherding his flock. The author contends that our complex civilization increases the importance of pastoral work, and implies that just at the time when we need it most we have a tendency to relax in our duties as pastors.

WILLIAM H. Leach, editor of *Church Management,* has written a short book called, *Toward A More Efficient Church,* in which he emphasizes the executive function of the minister and pleads for unity of administration in the program of the local church. If you are planning a new church building or trying to put on a long-range program for your congregation, this would be a good little book to give to the leaders. There are many better books in the field but this one is stimulating and constructive.

Books Mentioned on Page 21

THE BIBLICAL DOCTRINE OF THE CHURCH, by William Robinson. St. Louis. The Bethany Press. 235 pp. Price $2.50.

BISHOP BRENT: CRUSADER FOR CHRISTIAN UNITY, by Alexander C. Zabriskie. Philadelphia. The Westminster Press. 217 pp. Price $3.75.

A PASTORAL TRIUMPH, by Charles F. Kemp. New York. Macmillan. 120 pp. Price $2.25.

TOWARD A MORE EFFICIENT CHURCH, by William H. Leach. New York. Fleming H. Revell Co. 123 pp. Price $1.50.

CHRISTIAN CRUSADERS, published by the International Convention of Disciples of Christ, 516 K of P Bldg., Indianapolis 4, Ind. 334 pp. $2.00.

The eleventh volume of International Convention addresses is the first published by the permanent office of the convention. This collection of addresses given at the International Convention of Disciples of

Christ, July 29 to August 3, 1947, in Buffalo, takes the reader from the opening keynote address of the convention president through the colorful Crusade pageant which closed the assembly. Pictures of speakers, biographical sketches and the full text of each address are contained in the book. The 1947 convention was the first held following the launching of the Disciples' Crusade for a Christian World. Addresses referred specifically to the Crusade or expressed an underlying feeling of the Crusade objective, "new persons in new churches building a new world."

L. M.

WHENCE AND WHITHER THE DISCIPLES OF CHRIST, by W. E. Garrison. St. Louis, Bethany Press. Fifty cents.

A ninety-six page elective course for study groups and Sunday school classes and midweek services. This is a remarkably comprehensive, readable and concise history of the Disciples. It is arranged for a quarter of 12 lessons, or may be covered in six periods. Hundreds of church groups will doubtless use this new course in the coming months.

A Plea for the Campbell Mansion

IN THE July-August, 1948, issue of WORLD CALL I noticed the article telling of the use of the Alexander Campbell Mansion at Bethany, W. Va., in an advertisement in the May 4, 1948, issue of *Best's Fire and Casualty News*. At first I was interested, then amused, and then quite sobered by the meaning I read between the lines.

I was interested, first of all, because I attended Bethany College, and have many times visited this historic old home. However, I was very much amused to discover that this old fire trap that the Disciples of Christ are not enough interested in to keep up in the way it should be, was used as one home in the series of "Famous American Homes" by an insurance company! It is certainly a good subject to use to show the merits of insurance! Not only is the place run down, and a fire trap, but those of us who owe our Christian heritage to Alexander Campbell have no interest in his famous home. Many Disciples are not even aware that it exists today—and, indeed, it may not exist for long if there is not an awakening of interest among our people.

If Disciples in the United States would give as they should toward this cause, it would not be long before "the mansion" could be restored and made as good as new. Even in its present condition, it is one of the most famous homes of America. It has been recognized as such by a secular agency, the Home Insurance Company of New York. Surely, we owe enough to the man who had a great vision of Christian unity and was a founder of the religious movement of which we are a part, to help restore his home.

I have no doubt that any contribution any Disciple would wish to make would be gratefully accepted by the Disciples of Christ Historical Society, Canton, Missouri.

—KAY PALMER,

Youngstown, Ohio

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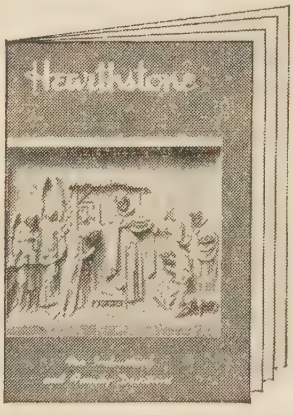

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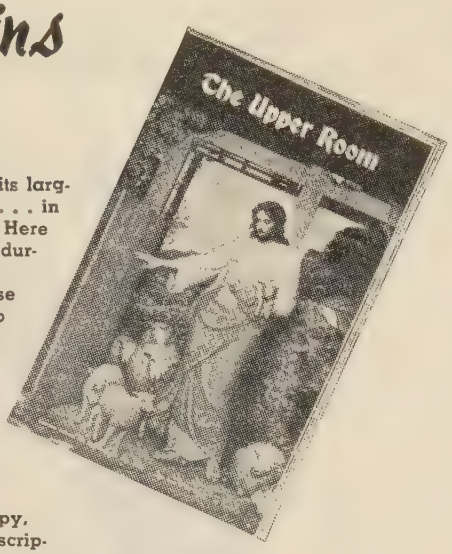

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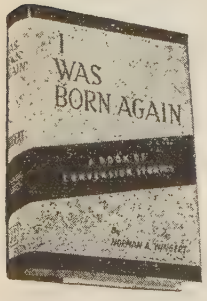

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Serving the Womanhood of India

IN OUR efforts to win the women of Damoh city and district for Christ, we find many ways of serving. We continue to study the needs of our people in order to make our service most helpful.

During 1947 the women evangelists of Damoh worked in this city and in 37 different villages. In towns and villages less than half of our work is among the Untouchables, the remaining being among caste Hindus and Muslims. In Damoh city we do more work among the Depressed classes. Many of the Muslims who left Damoh during the time of tension because of communal trouble, have returned to their houses. The message of Jesus who liberated women, glorified womanhood and saves women is a very beautiful one to our friends.

My lending library of Hindu, Urdu and English books and magazines on a variety of subjects continues to meet a need. For many non-Christians it is the only source of good material for reading. Christians, also, make use of the library.

The sale of books remains quite good. During the year 2,609 books were sold, including 19 copies of the New Testament, 7 Bibles, and hundreds of Gospels. We sell books in markets, fairs, villages, and in the city. Books go into many villages and into sections of Damoh in which we cannot work, and are read aloud and borrowed. We cannot estimate the extent of the service rendered by the books. Frequently as I go along streets on my bicycle I am stopped by requests for books.

Volunteers go with the women evangelists at times, especially for all-day work in villages. They, too, seem to have a real desire to win people for the Christ.

We use the Laubach method and materials in teaching adults to read. We wish to help the women mentally.

Teaching in health is given in all homes, using the materials prepared by the Indian Red Cross. During epidemics of cholera and plague it is necessary to give special instruction. Lessons regarding the harm of tobacco and of narcotics are needed, and are given. We encourage cleaner houses, cleaner children and surroundings, as well as cleaner minds and hearts.

The work for the moral and social regeneration of India's women is part of our program. We desire for them the breaking of their shackles, and the freedom and blessings which come from accepting Jesus. In each home we teach lessons from the Bible, sing Christian songs, and encourage the women and girls to use the lessons. We do see changed lives.

In our area are half a million people in 1,200 towns and villages for which we Disciples of Christ are responsible. In the lives of those comparatively few whom we can reach, we observe some of the principles of Jesus becoming instinctive and habitual. Christ is influencing the physical, mental and spiritual lives of many who do not accept him. We will not be satisfied until these changed lives become openly Christian.

—ANN MULLIN,

Damoh, C.P., India

I Baptize Thee

By GLYN B. ADSIT*

FIFTY-THREE Chinese believers were baptized in the Hofei Christian Church on April 18, 1948. Of this number, thirty-five were men and boys, and eighteen women and girls.

It is not an easy thing to be baptized in Hofei. There are no adequate dressing rooms, no baptismal robes, no hot and cold running water. Most of the Chinese have only one change of clothing, which means that something is going to get wet. Even though it is hard to baptize people, this service in Hofei last April went along with apparently no trouble.

When it was decide that more than fifty people were asking for baptism, the church board began to make arrangements. The following committees were appointed: decoration, filling baptistry, robing, baptizing, instruction.

The committee on instruction was charged with the duty of explaining to the candidates just what it meant to be baptized. Pastor Chyan, the minister in Hofei, had been working on this for months and the Inquirers were well prepared to take the long looked for step.

Finding enough robes for fifty-three people really presented a problem. It was finally decided that the church would borrow gowns from the Christian hospital. They were white and served the purpose quite adequately.

The platform was covered with green, wavy bamboo branches, with large peonies scattered amongst them. The result was very beautiful and lent a rustic atmosphere.

At three o'clock in the morning coolies began carrying water by bucket. They first carried enough cold water to fill the baptistry three-fourths full. Then they carried warm water to make the water more comfortable for immersion. The baptismal service began at seven-thirty A.M.

"Do you believe that Jesus is the Christ, the Son of the Living God, and do you accept him as your personal Savior?" was asked of each person. They each answered "I do." Then as the congregation sang, the candidates marched to the rooms in back of the church. As they walked by where I was standing, I looked to see who they were. They were children coming from Christian homes; old women, with tiny bound feet, who could hardly read a character in the Bible, but who at their late age wanted peace in their hearts. A husband and wife who lived across the road from our house were among them. Some of them I did not know, but at that moment I felt a strange kinship with all.

Oswald J. Goulter, the missionary, was asked to act as the arms of the pastor in baptizing those who were ready for immersion. Pastor Chyan gave the person's name, and then Mr. Goulter said in Chinese, "Upon your confession of faith in Christ as your personal Savior, and in obedience to his command, I baptize you in the name of the Father, the Son, and the Holy Spirit."

It took two full hours to complete the service, but we all felt that they were most wonderfully spent. We could see that out here on the growing edge of God's kingdom, people were interested in hearing about this strange man who called God his Father; and who loved men so much that he died for them.

Over a hundred friendly non-Christian Chinese witnessed the baptismal service. Many were asking, "What is this they do?" It was easy to answer, "Behold, they are being born anew."

*Missionary in China under The United Christian Missionary Society.

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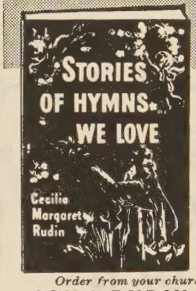

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In the main stream of Brotherhood activities

Here and There . . . *with World Call*

AS THIS is written it is a humid July day in Indiana and the prospect of being in San Francisco in September is one that pleases. WORLD CALL has plans for the International Convention and will be there, if not with bells, at least with a booth, a convention report and a souvenir of the Golden Gate city for each convention registrant.

WORLD CALL secretaries serving churches in the San Francisco area will act as hostesses in the magazine's convention booth, Monday through Thursday, September 27-30.

The WORLD CALL booth will be manned by: *Mrs. Mabel Sponsler,* First Christian Church, Vallejo; *Mrs. Berta E. McMaster,* San Mateo Christian Church; *Mrs. Ruth Bailes,* San Leandro Christian Church; *Mrs. Lena Walker,* First Christian Church, Alameda; *Mrs. James Steinhaus,* West Side Christian Church, San Francisco; *Mrs. C. Monical,* First Christian Church, San Francisco; *Mrs. C. V. Reading,* Mills Terrace Christian Church, Oakland; *Mrs. Earl Earhart,* First Christian Church, Oakland; *Mrs. Beatrice S. Wilson,* First Christian Church, Richmond; and *Fay W. Kiser,* University Christian Church, Berkeley.

WORLD CALL's report to the convention will be made at the Wednesday morning session, at which time WORLD CALL secretaries present from churches leading the brotherhood in WORLD CALL subscriptions will be invited to sit on the platform. Among representatives to be recognized during the magazine's report will be secretaries of the ten churches having the highest per cent of their resident members subscribing to WORLD CALL, the ten churches with the greatest number of subscriptions, the ten churches showing the greatest gain in subscriptions over the past year, and all churches with one hundred or more subscriptions to their credit.

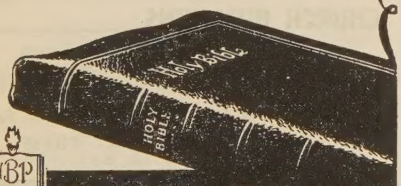
Names of churches leading the brotherhood in the use of WORLD CALL are determined from figures on the 1947-1948 WORLD CALL Ten Percent Legion. Churches in the Ten Percent Legion are those honored by the magazine for sending in subscriptions totaling at least ten per cent of their resident memberships as reported to the *Year Book* of Disciples of Christ. Between July 1, 1947, and June 30, 1948, there were 1012 such churches. This shows a gain of 112 over the previous year.

Special recognition is given to 247 of the Ten Percent Legion churches which sent in subscriptions totaling more than twenty per cent of their memberships. A complete list of Ten Percent Legion churches is carried on pages 26-29 of this issue.

WORLD CALL secretaries and ministers of churches leading the brotherhood in subscriptions are congratulated for promoting the use of Christian literature among their memberships. These leaders and all others who go to San Francisco for the International Convention will be welcomed in the WORLD CALL booth. There they can ask questions about the magazine, meet the WORLD CALL staff and examine new promotional materials. For WORLD CALL, too, it is the "Golden Gate in 'Forty-Eight!"

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY

NOTHING *can take the* *Place* of a BIBLE



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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1947, to June 30, 1948, Compared with July 1, 1946, to June 30, 1947.

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1946-47	1947-48	1946-47	1947-48
Churches	$ 886,942.70	$ 930,729.85	$172,047.09	$129,181.54
Bible Schools	386,144.31	386,784.71	17,010.12	10,784.63
Christian Endeavor Societies	5,786.27	2,915.21	298.80	86.00
Women's Missionary Societies	254,786.76	241,934.81	11,274.99	5,689.85
Councils	413,257.94	436,717.18	17,429.00	11,253.64
Young Matrons' Missionary Societies	8,820.75	9,276.87	422.52	407.25
Guilds	43,620.52	41,379.95	1,133.35	1,582.74
Circles	3,495.76	2,494.31	172.00	202.00
Triangles	1,669.38	1,794.76	13.50	
Children's Missionary Organizations	3,012.91	2,666.72	134.66	297.30
Unified Youth Groups	38,530.78	42,015.90	1,558.53	1,062.17
Unified Children's Groups	736.56	1,024.80	204.54	71.26
Individuals	22,881.36	22,581.46	49,798.17	62,452.23
Grand Totals	$2,069,686.00	$2,122,316.53	$271,497.27	$223,070.61
Missionary Organizations Totals	$ 767,931.36	$ 779,305.30	$ 32,343.09	$ 20,566.21

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$52,630.53.

Last Column

Into the Cask of Life

Once upon a time (as most good stories begin!) there was a famous Bavarian festival to which each person was asked to bring his best wine and pour it into the common cask. One unscrupulous fellow hit upon the idea of pouring water into the cask. What difference would one bottle of water make? he reasoned. Came the ceremony, the mayor's eloquent speech, and the tapping of the cask. And lo! instead of sparkling vintage there gurgled forth water! Everybody had had the same idea!

What will you put into the cask of life? Many put little or nothing into the cask of life and expect to take out much. We see daily illustrations of this unfortunate attitude in the life of our church, our community, our nation. Many are guilty of the sin of parasitic living.

Too, there are those who think that cheating doesn't count. But it does! Every defection weakens the foundations of morality. There are rules to be observed. More important still, there are principles to be lived.

Put your best into the cask of life. Life is a trust and must be met in the spirit of high endeavor, of fine sincerity, and devotion to spiritual values. Christ pointed out that the selfish person who would save his life, loses it; that the unselfish person in losing his life, finds it.

—HAROLD ROBERTS,
Atchison, Kansas

We Are the Church

We are the Church
Who follow Him,
Lifting a lantern
Where faith is dim;
Shining a light
Where darkness palls,
Forgetting self
When duty calls.

—MAYME GARNER MILLER

We are all part of the world-wide Christian church which is one because it owes allegiance to the one Lord and Saviour of us all. That church transcends our differences of race, nation, color and creed; and its dignity will in the end prevail in the face of all such differences.

—LUTHER A. WEIGLE

Quote from United Nations

Although it is painful for many people to admit it, the conscience of the next generation should be vastly different from that of this generation because unless the consciences of the next generation, in enough places, include higher degrees of responsibility toward the human race than has been found in ours, there will be no generation following that.

—DR. BROCK CHISHOLM,
Executive Secretary of the World Health Organization

"A CALL FOR DEDICATION"

is sounded in observance of

THE WEEK OF THE MINISTRY

OCTOBER 10-17, 1948

In a world of clashing ideals, the consecration of the Christian to the eternal Gospel is the noblest influence man controls.

May we suggest that the Week of the Ministry is a good time for ministers and churches not enrolled to give serious and favorable consideration to Pension Plan membership?

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